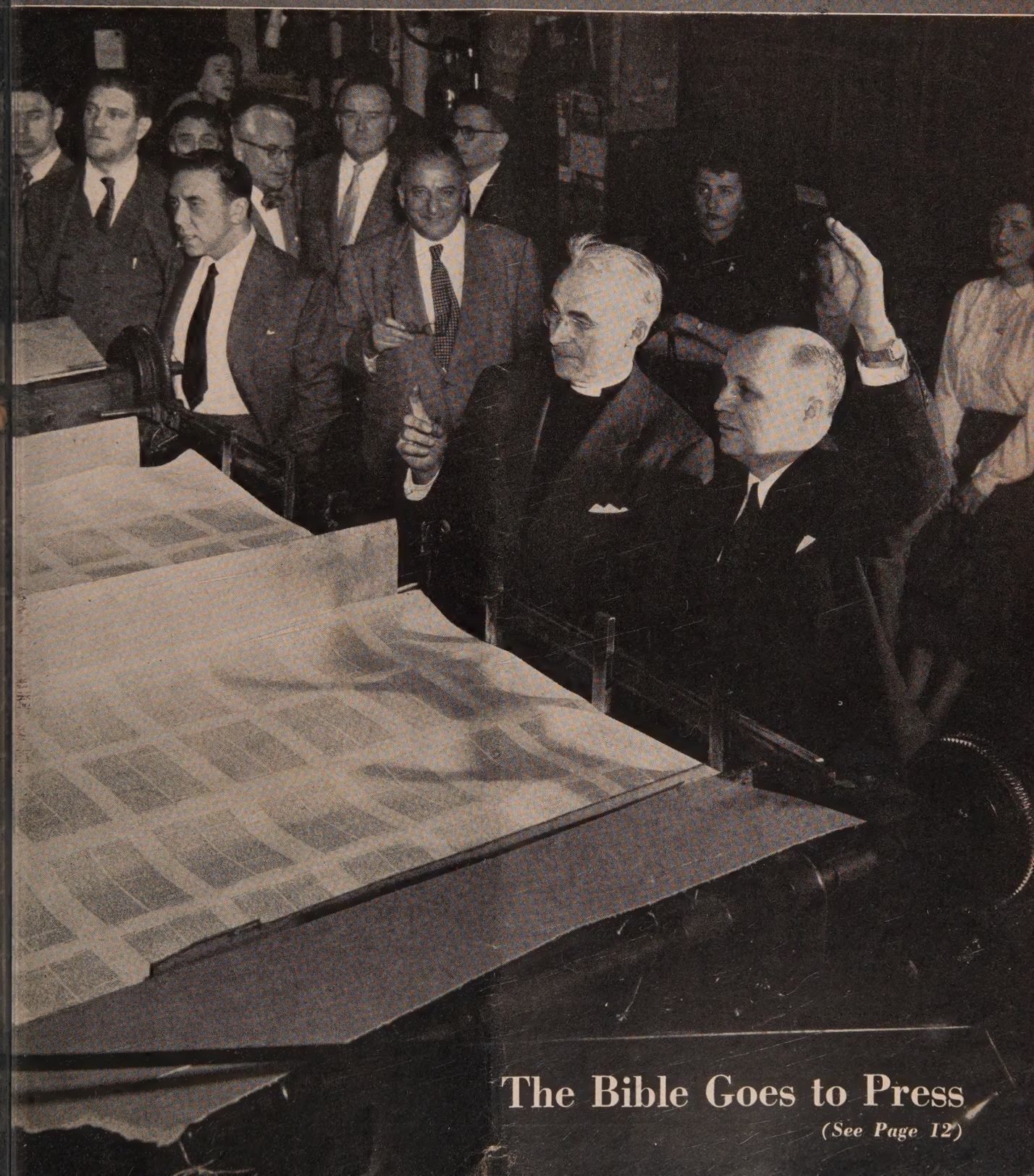
NATIONAL COUNCIL

OUTLOOK

APRIL 1952



The Bible Goes to Press

(See Page 12)

After Easter, What?

By Jesse M. Bader

NOW is a good time to ask ourselves, "After Easter, What?" Will there be the usual post-Easter slump, or will there be a determined effort on the part of the churches to do something worthy of the days between Easter and Pentecost?

There was no slump after the first Easter. On the contrary, Easter was a new beginning for the disciples of the Risen Lord. In them was to be found a new faith and a new joy. Fear was supplanted by faith and despair gave way to joy. A new energizing spirit possessed them. They were different.

The 50 days following the first Easter were days of activity. The disciples took no vacation. Instead, they went about spreading the good news, of their risen Lord and of their Easter experiences. Some of their 50 days were spent in prayer and fellowship with one another in an upper room. It was a small room. One of the large corporations of America which conducts an extensive research department, recently had a full-page advertisement in many magazines. Across the top were the words, "Little rooms where new worlds are made." But of all the little rooms where new worlds are made, the greatest by far was the upper room in Jerusalem where, by the gift of the Holy Spirit at Pentecost, the Christian fellowship was born and a new world was made.

Pentecost was to the early Christians, to quote a line from one of Browning's poems, "the first fine careless rapture." No, the first Pentecost cannot be duplicated but it can be perpetuated. Can your church on June 1 this year perpetuate the unity, fellowship and evangelism of the first birthday of the Church? If next Pentecost is to be a climactic day in the life and work of our churches, then there will be need for a special emphasis on prayer and evangelism.

A new energizing power came into impotent men on the first Pentecost. It was the presence of the Holy Spirit. The power of Pentecost was not given for their own ecstatic enjoyment, but for witnessing "unto the uttermost parts of the earth." Pentecost is the prophecy of what the followers of Christ can be and do in any generation, when they give themselves up completely to His divine will. The power on the day of Pentecost was meditated, not through a program or an organization, but through 120 individuals whose hearts God had touched.

Vol. II, No. 4, April 1952

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

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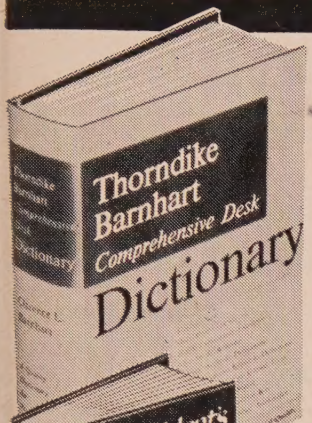

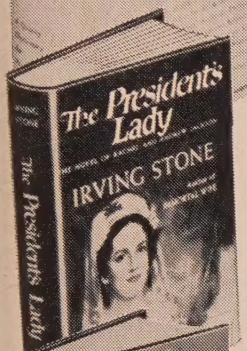

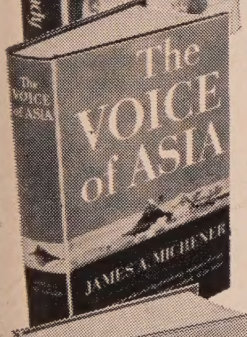

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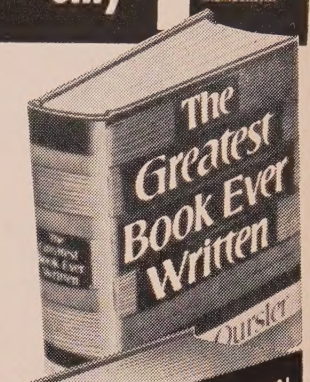

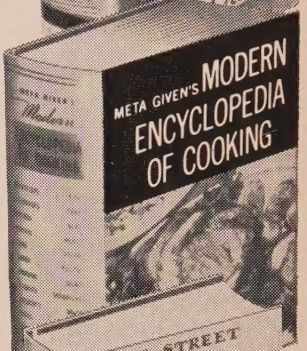

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Deane Edwards Ends 14 Years of Service

Rev. Deane Edwards retired Feb. 1 as secretary of the National Council's Department of Worship and the Fine Arts, after fourteen years' service with the Federal and National Councils.

Commenting on Mr. Edwards' retirement, Dr. Roswell P. Barnes, director of the Council's Division of Christian Life and Work, said:

"Mr. Edwards has made a remarkable contribution to the understanding of the various forms of worship of our widely differing constituent communions.

"Through his publications and his leadership of seminars on worship in many parts of the country, the ministers and members of our churches have been helped to a deeper appreciation of the many streams of tradition that enrich our religious experience.

"The services of worship he prepared for use on important occasions such as the Constituting Convention of the National Council at Cleveland have been highly commended by church leaders and have been used widely in other ecumenical services."

Prior to his service as secretary of the Federal Council of Churches' Commission on Worship, Mr. Edwards was founder and pastor of The Church in Radburn, (N. J.) which combined five denominations in one organization. Radburn, referred to as "America's model town," was an attempt to embody the most advanced ideas of community organization in one settlement, and was visited by people from all parts of the world.

From 1919 to 1929, Mr. Edwards was pastor of the Reformed Church in Bronxville, N. Y. During that time the church became one of the leading congregations of the communion and built a half-million dollar edifice.

Mr. Edwards went to Bronxville from a chaplaincy in the Army during World War I, which was preceded by a pastorate of five years in the First Presbyterian Church, Seneca Falls, N. Y.

He has been active for many years in interdenominational enterprises, serving for ten years in the Westchester County (N. Y.) Council of Churches and for nine years in the Bergen County (N. J.) Council of Churches.

In addition, he has since 1946 been president of the Hymn Society of America, a position to which he will now devote his full time.

During World War II Mr. Edwards was instrumental in the publication of "A Spiritual Almanac for Servicemen," one of the most widely distributed pieces of devotional literature at that time.

Many Sources Support the National Council

The National Council of Churches frequently receives inquiries concerning the source of its financial support. The answer is given in a breakdown of total income for all units in 1951, as follows:

Appropriations and contributions from plenary bodies of denominations, boards and societies, individual churches and territorial units	$2,012,745.74
Gifts from individuals, corporations, foundations	959,713.21
Earned income and other sources	1,814,878.03
	$4,787,336.98

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The Source of Spiritual Power

AN EASTER MESSAGE

By Henry Knox Sherrill*

The fact that we live in a time of crisis is evident to even the most thoughtless among us. The problems which confront us are so complex and massive that no one is able to predict the future or to give complete and satisfactory solutions of our problems. But deeper than the evident perplexities in regard to action, no doubt due to them, there is the even more serious fact that men and women everywhere are in a state of disillusionment, of intellectual and emotional confusion within themselves. There are so many evidences of hysteria based upon a nameless fear of what may happen in this chaotic world. The result is that so many times clear thinking and courageous action are lacking. We are too greatly governed by our prejudices and anxieties—particularly in a revolutionary age. We need some rock of reality upon which to stand.

Such was the experience of the first disciples. They had held exaggerated hopes of a new day—which were dashed by the hard fact of the crucifixion. They became discouraged and bewildered. "We trusted that it had been He which should have redeemed Israel." Then came the impact of the Resurrection. The stern task given them still remained, indeed was intensified—but now they understood as never before the meaning and purpose of God, of life and their lives. They were given insight, courage, spiritual power and an indefinable radiance as they set about the preaching of the Good News. Even though they were persecuted they were "always rejoicing."

So may this Easter tide bring us once again these great gifts as we realize the truth that God reigns. The joyful news "He is risen" does not change the contemporary world. Still before us lie work, discipline and sacrifice. But there is an inward peace and strength—a freedom from worldy fears and anxieties—a joy which no circumstance can take from us. Here is the source of spiritual power to meet the necessities of our times—

> And when the strife is fierce, the warfare long
> Steals on the ear the distant triumph song
> And hearts are brave again and arms are strong
> Alleluia, Alleluia.

President, National Council of the Churches of Christ in the U.S.A.

*They said . . . .

HOUSEWIVES: "The woman must set the stage for a Christ-centered home in most cases. Unless she insists on church attendance and Christian values, there will be none . . ."

ATTORNEYS: "The pursuit of justice, the upholding of the law, is not necessarily Christian . . . this further factor is needed —that Christian motive and Christian belief shall be made the basis for decision and action."

PUBLIC SCHOOL WORKERS: "Without violating this principle (of the separation of Church and State) . . . the Christian teacher can help, through instruction and by example, all children to be more consecrated to the faith of their choice."

MASS COMMUNICATIONS AND MEDIA: "We accept our responsibility as Christians for doing everything within our power to improve the tastes, standards and sense of values of those we influence by the media we use . . ."

FARM OPERATORS: "Most certainly the farmer is responsible for the conditions existing in migrant labor. But some of this responsibility must be shared by everyone who sits at table and eats . . . fruits and vegetables . . ."

INDUSTRIAL MANAGEMENT (over 1,000 employees): "The making of a profit should not and need not be regarded as a narrowly selfish motive but one capable of serving broadly essential social functions . . ."

INDUSTRIAL MANAGEMENT (under 1,000 employees): "Christian managers should work hard to gain acceptance among their workers of the upgrading of men regardless of racial considerations . . ."

LABOR LEADERS: "were of favorable mind on such issues as increased productivity, use of technological advances, efficient plant operation, duty to keep contracts and agreements, responsibility to quickly settle and eliminate jurisdictional strikes, and the common Christian obligation we all have to eliminate waste . . ."

SCIENTISTS AND TECHNICIANS: "Scientists have obligation to recognize and make clear to others the limitations of science . . . science can never become a substitute for faith nor fulfill the functions of religion . . ."

SALES AND SERVICE: "Are we justified in saying that Christian business practice is only observed because it is good business?"

LAY CHURCH EXECUTIVES: "What can we do to encourage the Church to set a Christian example in employment and personnel practices?"

The occupational group reports, from which these quotes are taken, were not adopted officially by the conference. They are reports of exploratory discussions.

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FARMER

Working Christians meet in Buffalo

SHOULD a Christian farmer accept the principle of government price support for the food he raises?

How far should a Christian lawyer go in trying to bring about a reconciliation when his client wants a divorce?

Can a Christian public school teacher teach Christian values without violating the principle of the separation of church and state?

These were some of the scores of questions that came up when 325 U.S. and Canadian churchmen and women met in Buffalo to discuss how their Sunday faith could be carried over into seven-days-a-week Christian living.

Although the delegates represented 34 U.S. and Canadian communions, church members outnumbered the clergy six to one at the Buffalo meeting Feb. 21-24.

At the end of the four-day meeting, sponsored jointly by the National Council of Churches and the Canadian Council of Churches, they adopted what is probably the first message of its kind ever issued by U.S. and Canadian Protestants.

"We caught a new vision of our daily work as we studied it in the light of God's will and purpose," they declared.

"It is one thing to work at a job. It is something more to meet the Christian standards of workmanship," they noted. They called on all their fellow-laymen to join them in doing what "God requires of us:

"1. That we work in partnership with Him and in accordance with His laws.

"2. That we work unselfishly for the good of our fellow men.

"3. That as members of the Church we search our minds and hearts as we seek to live up to the highest standards which Christ taught us."

For four days the delegates had listened to top speakers—most of them representatives of business, agriculture and labor — and divided into occupational groups to thrash out some of the specific on-the-job problems they face as Christians.

Although the 16 occupational groups presented reports to the final session of the conference, the discussions had raised almost as many questions as they answered.

But the conference was not intended to give definitive answers in four days.

"This meeting is really a stimulator," said Mr. Charles P. Taft, chairman of the National Council's Department of the Church and Economic Life which arranged the conference. "The important thing is what will happen when

Chairman Al Whitehouse and Rev. C

Delegates applauded the public schools report being discussed here by (left to right) principal Marechal-Neil Young; art teacher Dora Hatfield; and Rev. Albert Van Dyke.

the delegates go back home and stir up their own communities."

And reports from most of the delegates showed they were actively interested in having similar conferences and discussions in their own communities.

Actually, half an hour after the closing worship service of the conference had ended, 75 young adults were meeting with conference leaders in the first of the follow-up meetings, sponsored by the Buffalo Council of Churches.

Ten days later, Toledo, O., delegates held a meeting with the Industrial Relations Committee of the Toledo Council of Churches and St. Andrew's Episcopal Community Men's Club.

Next month, the International Convention of the Disciples of Christ, at their annual meeting in Chicago will hear reports from C.I.O. leader Al Whitehouse, who was chairman of the Buffalo conference, and industrialist J. Irwin Miller, who was a speaker there.

The theme will be taken up in June by the New York State Laymen's Fellowship of the Congregational Christian Churches.

The importance of the layman was stressed over and over again by the speakers at Buffalo.

"Laymen represent at least 98 per cent of the Church's manpower," conference chairman Whitehouse told delegates at the opening session. Mr. Whitehouse, from Covington, Ky., is director of District 25, United Steelworkers of America, and an active member of the Disciples of Christ.

At the opening session, the conference heard greetings from Dr. William Barclay, president of the Canadian Council of Churches; Dr. Samuel McCrea Cavert, general secretary of the National Council, and Dr. Hendrik Kraemer, director general of the Ecumenical Institute of the World Council of Churches.

The Buffalo meeting came from a suggestion by the World Council for worldwide study of the Christian layman's relation to his secular responsibilities. The first great regional meeting was held in Bad Boll, Germany, last summer. The Buffalo meeting was the second of the world conferences, the first in North America.

Most of the first day was given to an address on "The Christian Meaning of Work" by Dr. Robert L. Calhoun, professor of the history of theology at Yale.

The layman's daily occupation, he told delegates, "is not something separate from religion, any more than hands are separate from mind and heart. Devoted work is the very flesh and bone of living religion, without which worship cannot live and grow."

Delegates spent the rest of the day in general discussion groups, met again the next morning to hear representatives of agriculture, business, labor, government service and the professions discuss "On-the-Job Decisions and the Conscience of the Christian Worker."

"The Christian in politics is constantly confronted with the necessity of choosing the more desirable course when none of them is completely in accord with his highest principles," said Jerry Voorhis, of Chicago, former U.S. Congressman from California. "This is unavoidable in a democratic society, where politics

(Continued on page 8)

Church and Economic Life executive.

At churchwomen's tea: Dr. Reinold von Thadden; Mrs. W. Robert Updegraff, president, Buffalo Council of Churchwomen; Prof. E. A. Dale, Toronto, conference vice-chairman.

is necessarily a business of compromise."

J. Alfred Marquet, Pottstown, Pa., former president of local 2177, United Steelworkers, said he found being a union leader "created a new opportunity for Christian living," as he became friends with members of racial and national groups he had never met in church life.

William J. Grede, Milwaukee industrialist and president of the National Association of Manufacturers, told his audience that "our great tradition of service and creative work, as well as the ethics of American business, derive from basic religious principles."

Dr. Horace Mann Bond, president of Lincoln University, Pennsylvania, noted the secular emphasis of the law; the tendency of the medical profession to endorse policies which act to limit the expansion of facilities for medical education; and salary inequities in the educational profession, between teachers and administrators.

Joseph W. Fichter, Oxford, O., former master of the Ohio State Grange pointed out the farmer's choice between a Christian way of life and materialism with "money-making as his goal and efficiency his God." He suggested some specific issues to be faced, including parity, unions for farm labor, soil conservation, migrant farm labor.

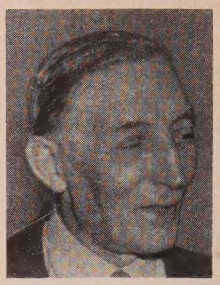
At luncheon the second day, the delegates heard Dr. Reinold von Thadden, Fulda, Germany, lay leader of the Kirchentag (Evangelical Church Congress) that brought 300,000 Christians to Berlin last summer in what has been described as "the largest free meeting of East and West Germans" since World War II.

"The layman is the essential interpreter of the Christian message in the battlefield where the church meets the world," Dr. von Thadden said. "Only he who knows the life of the modern world can bring the Gospel to the modern man who is estranged from the Church."

The delegates spent the rest of the second day in occupational discussion groups, the third day heard four speakers on "How the Churches Can Help Their Members Understand and Practice Christian Vocation" and after concluding their group discussions, met in plenary session the fourth day to act on the conference report.

Speakers the third day included Rev. William G. Berry, Toronto, associate secretary of evangelism and social service of the United Church of Canada; Mrs. Ella Phillips Stewart, Toledo, O., president, National Association of Colored Women; Dr. John Oliver Nelson, associate professor of Christian vocation at Yale Divinity School; and Mr. J. Irwin Miller, Columbus, Ind., industrialist.

CONFERENCE LEADERS

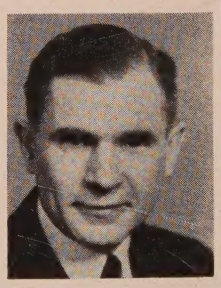


Dr. Hendrik Kraemer
World Council of Churches

Dr. Robert L. Calhoun
Yale University

Mr. J. Alfred Marquet
Steelworker

Mrs. Ella P. Stewart
Clubwoman



Mr. Joseph W. Fichter
Ohio Grange

Mr. William J. Grede
Industrialist

Dr. William J. Gallagher
Canadian Council of Churches

"Plans, programs and techniques" for helping church members toward a sense of Christian vocation will only succeed if both ministers and laity clear away some obstructions," Mr. Miller said.

He urged the ministers to face, "with courage" civic issues like labor, schools and housing, even if members of their congregations do not agree on them.

He also urged that they stop using a vocabulary that "arouses the layman's darkest suspicions that Christianity is a mystery practiced on Sunday by professionals."

"Ministers should remember," he commented, "that no one is very apt to go over the top shouting, 'Hooray for the eschatological implications of ecumenicity!' "

Among Protestant lay leadership, Mr. Miller added, the obstructions are among "the pious reactionary who swings a heavy purse, the man compensating for personal failure in some other relationship, the businessman who thinks the church should support business because business supports the church."

The solution to the problem, he said, is in individual repentance—"not the business man who repents the sins of the labor leaders or the union man repenting the sins of business, or laymen who repent the sins of the clergy nor clergy who repent the sins of the laymen," but "men who, with sweat on their brows, pray, 'Lord, have mercy on me, a sinner.' "

The tone of sincere self-examination came out repeatedly in the reports made by the occupational discussion groups. There were 16 of them: attorneys, government workers, housewives, health workers, labor leaders, workers in factories and offices, farm operators, insurance men, teachers and administrators from public schools and from colleges and universities, service and salesmen, lay church executives, scientists and technicians, industrial executives and professionals in mass communications.

From the editors, public relations, advertising and radio group came recognition of the need for "a deep and self-critical humility" to guide the "vast responsibility" of influencing "the opinions and personal attitudes of others."

In a report on the Buffalo conference, Dr. Paul M. Limbert, president of Springfield College, Springfield, Mass., chairman of the discussion group leaders, urged a continuing program of local meetings, laymen's retreats, vocational guidance in the schools and colleges.

"The Buffalo Conference," he wrote, on behalf of the group leaders, "important as it is, marks for many only the beginning."

Families— In Your Town And Mine

"A STRONG and Christian nation can only be built by its families in your town and mine."

So declared Mrs. Allen Knight Chalmers, national May Fellowship Day chairman in her letter to church women planning for the observance on May 2.

Both religious and other groups, Mrs. Chalmers noted, are putting more emphasis than ever before on family life.

"It is as though the family has been rediscovered as the bulwark of our society," she said, "The stressing of the development of the Christian home has never seemed so important."

The emphasis on family living is underscored by two observances in May, backed by the National Council.

May Fellowship Day, sponsored annually by the General Department of United Church Women, has as its theme this year "Spiritual Security for Today's Families."

Two days later the churches will mark National Family Week, May 4-11, which was begun by the International Council of Religious Education years ago and is now a national observance with the backing of all major faiths.

The Call to May Fellowship Day takes its text from the sixth chapter of Deuteronomy:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house. . . . "

Family Week, with its theme of "Brotherhood Begins at Home," adds to Deuteronomy the second great commandment from Matthew 22:39, "Thou shalt love thy neighbor as thyself."

President Truman, in a letter commending the observance of Family Week, wrote recently:

"It is in the family, in the wonderful security of loving, wholesome relationships between mothers and fathers and children, that we are first taught to seek divine guidance."

The President expressed his hope that Family Week would bring about "a renewed feeling of responsibility, in communities throughout our land, for action which will strengthen family living."

The need for such strengthening is pointed up in the message on the Family Week theme from the National Council's Joint Department of Family Life.

"In our country one million homes are broken annually by death, desertion or divorce," the statement notes. "The demands of the world crisis cause members of additional thousands of families to live separated from each other by many miles. The pressure of living costs and housing difficulties impose severe strains upon family relations.

"Multitudes of people, frustrated, disillusioned, or confused have ceased to hope for any fundamental brotherhood among men and have become reconciled instead to unbrotherly attitudes and behavior."

The churches, the message declares, face "a challenge and an opportunity to strengthen the homes of America."

In a leaflet, "Your Church and Family Week," the department makes specific suggestions including the organization of parents' groups; neighborhood meetings of families; family festivals.

The church women are more directly concerned with how they can build greater spiritual security for their own families.

In preparation for May Fellowship Day, they are using a questionnaire to grade themselves on matters like:

Do we consult together as a family in time of difficulties or successes?

Do we demonstrate in our home that occasions like Christmas, Easter and birthdays can be Christian celebrations?

Do we open our home to foreign students, displaced persons, lonely people in the community?

Other materials they will use include a "case study" of an American family, and "Spiritual Security for Today's Families," by Dr. Marion Cuthbert.

Human Want: The Real Enemy

America's "real enemy" is not the Soviet Union, but rather is to be found "in human want, in the homelessness and suffering of refugees, in social degradation, in racial discrimination, in imperialistic pride and selfishness."

Addressing the annual meeting of the Conference of U.S.A. Member Churches of the World Council of Churches, Dr. O. Frederick Nolde declared that a "cup of cold water, given in the name of humanity and not in the name of 'raw materials for our defense program,' will be our most effective contribution to setting a confused and drifting world on its right course."

Dr. Nolde is director of the Commission of the Churches on International Affairs, a joint agency of the World Council and the International Missionary Council.

"If we are to capture the moral initiative which alone can prevent war and promote peace," he cautioned, "we must seize every opportunity by word and deed to hasten the day when reconciliation will be the dynamic force in international relations."

Dr. Henry Smith Leiper, associate secretary of the World Council, reported that during 1951 American contributions to the Council went up nine per cent, while those from churches outside the U.S. rose 36 per cent.

Other speakers at the conference included World Council officers Bishop G. Bromley Oxnam, a president; Dr. Visser 't Hooft, general secretary; Rev. Elfan Rees, advisor on refugee affairs; and Rev. Robert Tobias, assistant director, Department of Inter-Church Aid and Service to Refugees.

"Those boys were a revelation to us, as human beings and as men committed to God," one layman said. Above are Jack Crossley, Seattle; Ray Holsey, Baltimore; Jim Clark, Wellington, Kan.; Bill Gray, State College, Pa.; John Stokes, Berkeley, Cal.

A New Blueprint for Evangelism

Theological seminary students for the first time take an active part in a community-wide evangelistic program

By Beata Mueller

PRAYER and Bible study were the morning pattern of the students from Princeton Theological Seminary who spent a week's vacation helping Somerville, N. J., church members in a community evangelism campaign last month.

And the fifty students in their week's work may have drawn a new blueprint for evangelism in scores of American communities.

The Somerville Christian Crusade, sponsored by the Somerville Council of Churches and the National Council's Joint Department of Evangelism, was the first such effort in which a theological school has taken an active part.

The students spent a week in Somerville, going out in teams of two—a student and a layman in each—to call on a thousand prospective church members that had been uncovered in a religious census the laymen took earlier in the year.

The idea of student participation had come originally from Rev. Charles B. Templeton, National Council evangelist, who received a degree from Princeton Seminary himself only a year ago.

And the week of visitation evangelism overlapped with a week-long preaching mission by the young evangelist, who has preached to overflow crowds in a dozen cities.

"We thought the preaching mission would be the climax," one crusade official said. "But it was the follow-up to the visitation program. For us, working with the students was the really tremendous experience."

The small groups of active laymen in each church found a new sense of strength when they were part of more than a hundred Christians meeting together—and half of that group, they knew, were Christians who had come there to help them.

Some, who had agreed tentatively to come to the first evening's meeting, cancelled everything else to attend the other three nights.

Some, who had expected a rebuff when they called, were encouraged to find the welcome they received when they ar-

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Dr. E. G. Homrighausen, Princeton Theological Seminary, chairman of the National Council's Joint Department of Evangelism:

"The Somerville Christian Crusade has established a precedent. The community, the seminary and the council, working together, have been able to do what none could do alone—bring the message of Christ into the homes of Somerville with an impact which has not been equalled for decades."

rived, not to sell something, but to give.

One man at an evening meeting confessed his embarrassment when another team enlisted a nearby family as church members.

"They're my neighbors," he said. "I'm ashamed I didn't call on them months ago. They were just waiting to be asked."

Twenty visitation volunteers from the Methodist church are forming a nucleus for a permanent group that will carry on the visitation once a month, paired off in teams with 20 more men from the church. The first volunteer for the permanent group was a church member who told pastor Harold Wright:

"I've heard about nothing but visitation evangelism for a week, now, from my friends. When do you want me to start?"

The ministers, enthusiastic over the results of the campaign in which their parishioners had the trained help of the seminary students, were writing letters to their own seminaries, suggesting similar programs of assistance.

What about the students themselves?

For one thing, they found a new sense of unity.

"There are 35 or 40 denominations among the Princeton students," one of them explained. "It used to be that you'd judge another man by the way he interpreted some theological phrase. That's all gone now. We've been together for a week, working and praying and eating together and talking nothing but visitation. We're one group like we've never been before."

They had also, in their visiting, learned things that weren't in their textbooks — poverty, indifference, human troubles—and had begun to realize what their ministry might be.

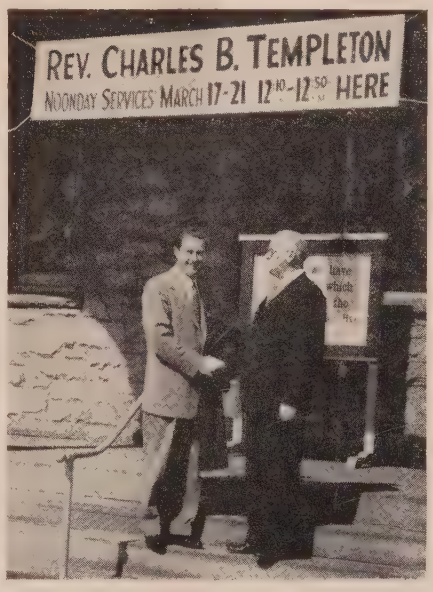
"Each time," one of them said, "we had to figure out what the Gospel had to say to some particular person with some particular problem. You had to crystallize your own religious experience and then use it to help someone else."

The Somerville Christian Crusade lasted from March 12 to 21, and ministers and laymen plan to keep on with follow-up visits and other projects.

But its impact may reach a good deal farther than its own area.

"There are more than 200 Protestant seminaries and theological schools in the U. S.," points out Dr. Jesse M. Bader, executive director of the National Council's evangelism department. "Each of them is surrounded by a city or a group of towns like Somerville. We hope this will set a pattern for all of them."

(Above) Students hold morning discussion with student chairman John Turpin.



(Above) Somerville's Mayor Scott welcomes Princeton graduate Templeton.

Said Mayor Walter F. Scott, president of the Somerville Council of Churches:

"Those boys, and the way they worked, really changed the attitude of our own church people. Laymen you couldn't have hired to do things went out and made calls because they'd been inspired. They're doing things themselves now, instead of leaving it all to the ministers. We're going to build on that."

(Left) Housewife welcomes a student-layman visitation team. The teams of visitors made nearly a thousand house calls.

IT'S DENVER IN DECEMBER

AN impressive service of worship and a fellowship dinner with a presidential address by Rt. Rev. Henry Knox Sherrill will open the second biennial assembly of the National Council of Churches in Denver, Colo., on Tuesday evening, December 9.

The decision was made by the committee on program and arrangements, headed by Bishop Arthur J. Moore of Atlanta, Ga., in its first meeting March 20, at the Gramercy Park Hotel in New York just preceding the meeting of the Council's General Board. The committee reached agreement on the general pattern of the first great convocation, since the constituting convention in Cleveland, of the leaders of the co-operative church forces of America.

The plans call for a series of meetings in the metropolis of the Rockies, beginning with many of America's great preachers filling the pulpits of Denver churches on Sunday, December 7; annual assemblies of the Council's four divisions and general departments on Monday and Tuesday. The business sessions of the 600-delegate assembly will be conducted morning and afternoon of Wednesday, Thursday and Friday, climaxed by a closing service of dedication and installation of new officers Friday afternoon. The first session of the newly elected General Board is set tentatively for Saturday. Public meetings in Denver's new auditorium seating 8,000 will be held Wednesday and Thursday evenings.

The committee decided, with the expectation that 2,500 clergymen and laymen might participate in the fellowship at Denver, to invite denominations and councils of church men and church women to send accredited visitors to observe the deliberations of the official delegates of the Council's 29 communions.

It is also expected that a selected group of about 100 students representative of the seminaries of the constituent churches will be invited to Denver, as they were two years ago to Cleveland for the Constituting Convention.

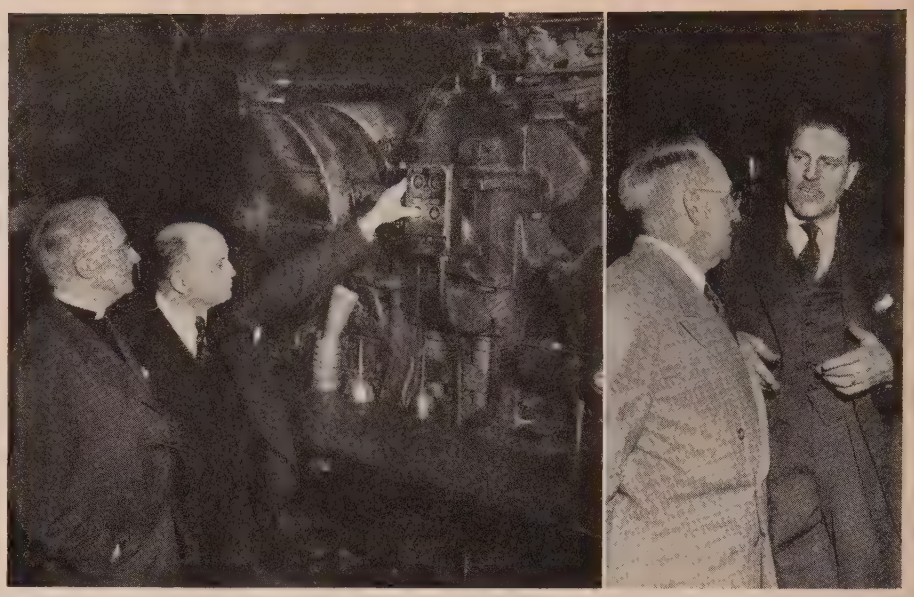
With the next meeting of the committee set for September 23 in New York, the development of an equitable procedure for selection of accredited visitors was assigned to the Council's staff committee on arrangements, headed by Dr. J. Quinter Miller, an administrative assistant.

Bishop Sherrill, Dr. Samuel McCrea Cavert, general secretary; Dr. Roy G. Ross, associate general secretary, and several other members of the staff served as consultants to Bishop Moore's committee. The chairman is president of the Council of Bishops of the Methodist Church.

The members of the committee, named by President Sherrill, are: Bishop Arthur J. Moore, Chairman; Mr. Ralph Montgomery Arkush, Dr. J. Burt Bouwman, Bishop D. T. Gregory, Mr. Lem T. Jones, Rev. John S. Land, Dr. Benjamin E. Mays, Mr. M. P. Möller, President Riley B. Montgomery, Bishop D. Ward Nichols, Mrs. Norman Vincent Peale, Rt. Rev. Frank W. Sterrett, Dr. F. P. Stocker, Dr. Paul A. Wolfe, Mrs. James D. Wyker.

All except Mr. Jones, Dr. Mays and Bishop Nichols were present. Rev. H. R. Hughes served as alternate for Bishop Nichols.

The Bible Goes to Press



Simultaneously in three cities the presses started rolling on March 19 as the Revised Standard Version of the Holy Bible reached its final stage. At a brief ceremony in the American Book-Stratford Press, Inc., printing plant in New York City, Dr. Roy G. Ross, associate general secretary of the National Council (at left) pressed the electric switch that started the presses on a publishing project he has helped guide for 16 years. On his right is Dr. Samuel McCrea Cavert, general secretary of the National Council, who made a brief prayer at the ceremony. In the other picture are Mr. Philip C. Landers, administrative secretary, and Mr. William R. McCulley, president of Thomas Nelson and Sons, New York, publishers of the Revised Standard Version. The same day, the Bible went to press at the H. Wolff Book Manufacturing Co., Inc., Teterboro, N. J., and Riverside Press, Cambridge, Mass. Plates were rushed to Edinburgh, Scotland, where Bibles will be published for the rest of the English-speaking world. It is expected that nearly a million Bibles will be available by the September 30 publication date, as thousands of U. S. and Canadian communities mark the event.

The cover of this issue shows Dr. Ross, with hand raised, and Dr. Cavert, standing at the foot of the press, as it started printing the Bible.

Build New Church in the Canal Zone

The cornerstone laying ceremony of the Margarita Union Church on the Canal Zone was held on January 13.

Although it is the youngest of the six union churches on the zone, the Margarita Church is second in membership. The others are Balboa, Christobal, Gatun, Gamboa and Pedro Miguel.

These churches are related to the National Council of Churches through the Joint Department of American Communities Overseas.

The communions in the U. S. which are contributing to the building program include: Methodist, Presbyterian USA, Presbyterian US, American Baptist, Congregational Christian, Evangelical and Reformed, Evangelical United Brethren, United Presbyterian and Reformed Church in America.

RELIGION—ON THE ROAD

Gospel Gets a Warm Reception From Half-Million in Uniform

By Elizabeth Geyer

"I'VE been in the Army eleven years and I've never seen religion taken like this before!"

An Army chaplain, Lt. Col. Lisle Bartholomew of Fort Monmouth, N. J., was referring in amazement to a just-concluded five-day session of the 1952 Armed Forces Preaching Mission, attended by some 6,000 soldiers at the camp.

"I suppose," he continued, "this is an outgrowth of World War II, when people touched the realities of life and became conscious of the stability that religion could give them."

Whatever the reason, the results of the 1952 Armed Forces Preaching Mission were highly gratifying to chaplains, missioners and the program's co-sponsors—the National Council's Department of Evangelism and the General Commission on Chaplains, Washington, D. C.

During the two-month scheduled program of the Missions, in January and February 83 U.S. Army and Naval bases were host to week-long missions, conducted by a total of 172 visiting preachers, and reaching an estimated half-million service personnel, both men and women.

Chaplain Edward T. Donahue, at Fort Lewis, Washington, noted that "the entire Preaching Mission brought a distinct uplift to the spiritual and religious life of this post."

And Chaplain Wilber K. Anderson, of Fort Monroe, Va., predicted:

"What will be the results of the Mission here?

"First of all, there will now be weekly devotional meetings—voted for unanimously.

"Second, those in charge of Army training have been acquainted with the national scope of this Protestant Preaching Mission.

"Third, scores of people have for the first time volunteered to do post chapel work—personal visits, telephone calls of invitation, stenographic work, civilian choirs visiting this post, volunteers to care for the chapel nursery, and so on.

"Fourth, there is now a consciousness among those who seldom, if ever, attend church that the chaplain section is at least working at the job.

"And, finally, our folks have been stimulated to *think*."

The visiting preachers—civilian ministers representing 40 Protestant and Eastern Orthodox communions—also had something to say about the Mission.

Rev. William Crowe, Jr., pastor of the First Presbyterian Church in Wilmington, N. C., commented on his visit to Fort Eustis, Va.:

"I had a wonderful experience there and I cannot imagine a Christian minister having better cooperation. I never had more receptive or responsive congregations anywhere."

Rev. Robert W. Brooks, minister of Lincoln Congregational Temple, Washington, D. C., reported back on his trip to Camp Pickett, Va.:

"It was indeed a thrilling experience. We took the Army routine in stride, and liked it."

Other well-known speakers who carried the Gospel to the camps included Hon. Theodore R. McKeldrin, governor of Maryland; Dr. Franklin Clark Fry of New York City, president of the United Lutheran Church in America; and Professor E. G. Homrighausen of Princeton Theological Seminary, N. J.

The visiting missioners took their message not only to evening meetings in the post chapel or fieldhouse, but also to the stockades, the firing ranges, on maneuvers, to character guidance lectures, to officers' luncheons and dinners, and to post hospitals. In the hospitals they spoke over the intercommunication system to bed-fast patiens unable to atend the services held for ambulatory patients, nurses and doctors.

Summing up the 1952 Armed Forces Preaching Mission, Dr. Jesse Bader, director of the National Council's Department of Evangelism, co-sponsor of the event, said:

"This has been one of the most significant evangelistic enterprises in Protestantism for a long time.

"These preachers who went out to the camps received no honorarium, only their travel expenses and entertainment. These men have now returned home to give a first-hand interpretation to their congregations of the superb work chaplains are doing in their spiritual ministry to the men and women of the Armed Forces.

"So successful were these 1952 Missions that the chaplains are requesting another series in 1953. This request is coming also from some of the commanding officers of the military installations visited this year."

Veterans wounded in Korea chat informally with missioner Dr. John Sutherland Bonnell, pastor of New York's Fifth Avenue Presbyterian Church, at Murphy Army Hospital in Waltham, Mass., during the Council's 1952 Armed Forces Preaching Mission there.

How to Make a College More Than a Name

A NEW "special day," started three years ago, is designed to bring the church-related college to the attention of the churches. It is National Christian College Day, the second Sunday after Easter, which falls this year on April 27.

It is difficult to find out just how widely National Christian College Day has been observed, but Dr. Bernard J. Mulder, chairman of the National Council's Commission on Christian Higher Education, and Dr. Raymond F. McLain, executive director, have the impression that most of the communions of the National Council have taken part.

An outstanding example is afforded by Westminster College, New Wilmington, Pa., of which Dr. Will W. Orr is president. Last year Westminster sent 250 students, 50 faculty members and 33 alumni and trustees forth into the surrounding territory on Christian College Day to bring Westminster College into the worship services of 221 churches in six states.

Dr. Orr says: "It took the combined efforts of the dorm 'getter-uppers,' the college dietitian, and the dispatcher at the gym to get them up and fed and on their way" to tell the story of Westminster. Sixty cars left for various destinations in Eastern Ohio and Pennsylvania. Alumni and trustees motored to churches out of range of New Wilmington, in New York, Vermont, Massachusetts, New Jersey and Eastern Pennsylvania. Weekend student caravans covered the Buffalo, New York City and Newville, Pa., areas.

"Such an operation doesn't merely happen," says Dr. Orr. Planning and hard work were in progress over a period of three months prior to the day. Contacts made with the 445 churches comprising Westminster's synodical constituency, offering to send a representative of the college for the service on the second Sunday after Easter, brought 221 requests. Services were offered entirely at the expense of the college, but participation in the Centennial Fund through the congregational budget and through an offering to be received on National Christian College day was encouraged.

Details of preparation were handled by nine subcommittees: materials, student speakers, faculty speakers, board and alumni speakers, special music, assignments, transportation, publicity and send-off.

A faculty-student committee prepared a 35-page speakers' handbook.

At a chapel program students who had participated in the observance in 1950 outlined the purposes and activities of the occasion. A screened list of qualified students was contacted.

Students were assigned individually, in faculty-student teams, or in student teams (two or three students to a team).

Stories were sent to local newspapers in all communities to be invaded by Westminster on Christian College Day and to hometown papers of all students participating in the "great migration."

On the Thursday preceding the event, a dinner rally was held which crowded almost to capacity the largest and finest dormitory dining room on campus. The speaker was Dr. Robert W. Gibson, general secretary of the Board of Christian Education of the United Presbyterian Church, who originally proposed the idea of a National Christian College Day to the National Protestant Council on Higher Education three years ago. Sample talks were given by two students, there was music by two soloists, and a pep talk by the president of the college.

The week before National Christian College Day the president wrote to all the pastors who were to entertain Westminsterites, confirming arrangements and inviting reactions to the day after it was over.

As a result of these efforts, there is a new interest in Westminster in many churches where it had previously been no more than a name, and there is a new appreciation on the part of faculty, students, alumni and trustees of the values of a church-college education. Dozens of enthusiastic churches pledged their young people and their financial aid.

Church Women Honor Mr. Skouras

"Motion picture audiences all over the world are deeply interested in religious themes, and the screen has an important role in promoting Christian philosophy," Spyros P. Skouras, president of Twentieth Century Fox Film Corporation, told a luncheon audience at New York's Metropolitan Club March 11.

Speaking on "Religion in Motion Pictures," Mr. Skouras declared that producers should be encouraged to make pictures dealing with religious subjects, because by so doing they are "helping humanity."

Mr. Skouras was awarded a bronze plaque by the Protestant Motion Picture Council, honoring him for Twentieth Century Fox's "David and Bathsheba," named best picture of 1951 in a nationwide poll conducted by the Council. The presentation was made at the luncheon.

The Protestant Motion Picture Council, headed by Mrs. Jesse M. Bader, is a national group of church women representing many denominations.

THE WORLD'S UPROOTED AND HUNGRY PEOPLE

MEETING in New York City on March 21, the National Council's General Board came to grips with the urgent plight of the world's uprooted and hungry people—those "displaced by war and its aftermath," those who have been expelled by or have fled from tyranny, and the "surplus populations" whose countries cannot support them.

As the U. S. Congress moved to consider bills on naturalization and immigration, the General Board urged that any laws enacted "conform with our democratic tradition and with our heritage as a defender of human rights."

Noting this country's historic role in assisting displaced persons and refugees, the Board called for whatever emergency legislation may be necessary "to complete the Displaced Persons Program to which our country is committed."

Specifically, the Board asked Congress to provide for the admission to the U. S. of three groups: those processed under the D.P. Act for whom visas were not available on December 31, 1951; an additional number of persons of those groups for whom a "clearly insufficient number" of visas were provided in the original laws; and our "fair share," under proper safeguards, of those who escaped from behind the Iron Curtain since January 1, 1949, the date specified in the original laws.

Additional visas, the Board added, should be authorized in the period ending December 31, 1952, and should be granted "without regard to sectarian considerations."

IN addition to emergency D.P. legislation, the Board urged revision of present immigration and naturalization laws to meet the need of long-range U. S. policy.

"Enlightened" revision, the Board said, "would add immeasurably to the moral stature of the United States and would hearten those nations with which we are associated in a common effort to establish the conditions of a just and durable peace."

Without passing judgment on specific details of the bills now before Congress, the churchmen proposed three general measures, which included:

1) A more flexible quota system based largely on a "pooling or adjusting of unused quotas in order to facilitate family reunion, to provide skills needed in our country and to offer asylum to persecuted victims of totalitarian regimes;"

2) Elimation of all discriminatory features of existing immigration laws pertaining to "color, race or sex;"

A typical family of Displaced Persons.

3) Establishment of a system of fair hearings and appeals on the issuance of visas and deportation proceedings. Safeguards against admitting "individuals hostile to the basic principles of" the U. S. Constitution and institutions are "right and proper," the Board said, but they should be such as "would not violate the American conception of justice."

The problem of refugees created by war and political tyrannies, coupled with the "pressure exercised by surplus peoples," the Board noted, is "a moral as well as economic and political problem of vast proportions."

"This situation," the statement declared, "can be resolved only as nations, collectively and separately, adopt policies dictated by considerations not only of justice and mercy, but also of sound mutual assistance."

In line with that statement was another action at the Board's March meeting authorizing representatives of the Division of Foreign Missions and the Department of International Justice and Goodwill to testify at forthcoming Congressional hearings in support of appropriations to continue technical assistance to underdeveloped areas of the world.

Addressing 60 Board members and more than 90 others meeting in New York's Hotel Commodore, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, here on a visit from Geneva, Switzerland, called on the churches to do more to "break down the walls of prejudice" in a divided world.

"Instead of one world," he told the delegates, "we now have four worlds: Asia, Western Europe, the Soviet Union and North America."

The Church, Dr. Visser 't Hooft said, is the greatest force making for understanding in a divided world, because there is a real unity among Christians, "based on the common bond of oneness in Christ." The churches' concern for their world mission was also underscored by the Board's adoption of a report on the 1953 coordinated program emphasis of the National Council, based on interests suggested by the World Council's theme of "The Calling of the Church to Mission and Unity."

The Board also appointed a 36-member administrative committee to plan and direct the 1953 emphasis.

As chairman, the Board appointed Rev. A. Russell Stevenson, of the Division of Foreign Missions, and as executive secretary Dr. Charles Forman, who has been directing the Division's study fellowship on Christianity and Communism. Mr. Stevenson is Near East secretary for the Division.

THE 1953 program emphasis, it was explained by Dr. Samuel McCrea Cavert, general secretary of the National Council, is not intended to standardize the work of the denominations, but to give a common sense of direction and a common accent in all of the work of the National Council's divisions and departments.

In the area of national life, the Board took up the issues of corruption in government; narcotics addiction, and the problems of the Christian laity in their daily work.

Noting that dishonesty and corruption "whether in public or private life" are of concern to the churches, the Board urged adult and youth groups in the churches to study the report of the U. S. Senate Subcommittee on Ethical Standards in Government. The report is available from the U. S. Government Printing Office in Washington for 25 cents, it was pointed out.

In another statement, calling for church action against the narcotics evil, the Board pointed out that narcotics addiction may strike at any social, economic or cultural level of society, "a contagious social disease whose presence in any part of a community threatens the whole."

The Board called for church cooperation with other community agencies

(*Continued on page* 21)

Council Personalities

Mrs. Douglas Horton, a vice president-at-large of the National Council, is a woman who gave up a career as a top college president for domestic life and is now busier than ever in public affairs, education and church life.

MRS. HORTON

As Mildred McAfee, she was nationally known as president of Wellesley College and as war-time director of the WAVES—the Woman's Reserve of the U. S. Navy.

In 1949, as Mrs. Douglas Horton—the title she prefers—she resigned from her career to join Dr. Douglas Horton, a minister of the General Council of the Congregational Christian Churches and moderator of the International Congregational Council.

The Hortons, who were married in 1945, were both at the 1948 Amsterdam Assembly of the World Council of Churches.

In 1950 the Hortons attended the Cleveland Constituting Convention of the National Council and in 1951 they were both delegates to the church-sponsored Beirut Conference on Palestine Refugees.

Ironically, when Mrs. Horton left Wellesley to be with her husband, she had planned for "a little leisure."

In 1948 she became vice-president of the Federal Council of Churches, the first woman ever elected to top office in that organization.

She also found herself busy setting other precedents. She had made a good start in 1942, as director of the WAVES, when she became the first woman ever commissioned by the Navy.

The first woman on the board of directors of the New York Life Insurance Company, in 1947, she was in 1950 the first woman elected to the board of directors of the National Broadcasting Company. She is also one of the first two women trustees of the New York Public Library.

Born in Parkville, Mo., in 1900, Mrs. Horton attended the Francis W. Parker School in Chicago and was graduated from Vassar College in 1920. She recived her M.A. degree from the University of Chicago in 1928.

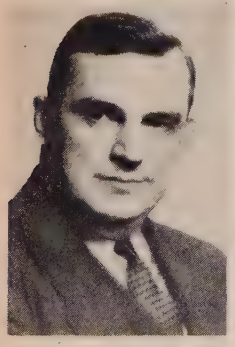
She began her teaching career at 20, at Monticello Seminary in Godfrey, Ill., taught at Francis W. Parker in Chicago and directed girls' work in the Fourth Presbyterian Church there. In 1923 she became acting professor of economics and sociology at Tusculum College in Tennessee.

In the early 1930's she was executive secretary of the Associate Alumnae of Vassar College, then Dean of College Women at Oberlin College in Ohio.

A Phi Beta Kappa in her own right, she has honorary doctor's degrees from a score of colleges and universities.

Dr. and Mrs. Horton live in New York.

Mr. Winfred P. Buckwalter, Jr., new director of financial counseling for the Council's Department of Field Administration, formerly was a public relations and fund raising consultant.



BUCKWALTER

Mr. Buckwalter's newly-created position was hailed by Dr. J. Quinter Miller, director of the Department of Field Administration, as "one of the most significant steps we have taken to date, because finance is the chief bottleneck to the expansion of the work the churches do together in the community."

In his new post, Mr. Buckwalter assists in the financial planning of 39 cooperating state councils of churches and some 180 local councils. This service was undertaken to help state and local councils adequately finance their programs and activities.

Since 1947 Mr. Buckwalter has been associated with Tamblyn and Brown, Inc., where he specialized in college fund raising campaigns. He joined the National Council staff on April first.

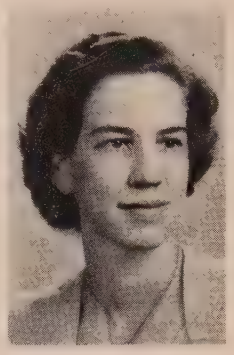
Born in Camden, N. J., in 1905, he received a degree in religious education from Boston University, and studied at New York University School of Education and Harvard Graduate School of Education. For the next sixteen years he directed the religious education programs of various churches.

From 1943 to 1947 he served as associate regional executive for the United Service Organizations. Supervising the placement of USO clubs and selection of personnel, he worked with state and community USO councils, as well as with the organization's six cooperating agencies: National Travellers' Aid Society, Salvation Army, National Catholic Community Service, National Jewish Welfare Board, YMCA and YWCA. During this period he became familiar with the program and leadership of city and state councils of churches throughout the nation.

His main activities outside the job include work with the Boy Scouts, Community Chest, and other civic organizations.

Mr. and Mrs. Buckwalter and their three children live in Leonia, New Jersey.

Miss Mary Elizabeth Venable, new associate director of children's work for the Council's Commission on General Christian Education, with headquarters in Chicago, brings to her present post experience in public school teaching, religious education and child welfare work.



MISS VENABLE

Before joining the National Council staff Feb. 1, Miss Venable served for five years as director of Christian Education of Children for the Chicago Congregational Union, a city missionary society. In this capacity she worked with teachers, parents' groups and other leaders to develop more effective programs.

Previously, she taught public school in Atlanta, Ga., for eight years, both in the primary grades and in kindergarten. At this time she also was connected with the Child Welfare Association of Atlanta, a child placement agency.

While teaching in Georgia, she did extensive volunteer work in church schools and in a community center, and acted as a camp counselor.

The daughter of a Methodist minister, she was born in Griffin, Ga., in 1915, and attended Wesleyan College, Macon, Ga.; Emory University; and the University of Iowa, where she received an M.A. degree in pre-school and parent education. She joined the Congregational Church while serving with the Chicago Congregational Union.

In her present position, Miss Venable is responsible for much of the children's work conducted by the Commission on General Christian Education. This includes vacation religious education, leadership education and the Children's Work Associated Section.

Miss Venable lives in Evanston, a suburb of Chicago, and says that her main diversions outside the job are reading, music and gardening.

Outlook

HOLBROOK LIBRARY

Brotherhood Begins at Home

THE churches of the National Council will emphasize throughout National Family Week, May 4-11, the fact that *brotherhood begins at home.* Indeed, if brotherhood has no beginning in the home, it is likely to have no beginning at all. The love bestowed upon children by their parents and taught them by older brothers and sisters is the foundation of good citizenship, social responsibility and religious devotion. Everything that makes family life more loving contributes ultimately to the enrichment of our whole society. As in the human body thinking, feeling, acting all depend upon communication between nerve cells, so in society we are dependent upon interpersonal relationships. Individuals are the nerve cells of society. If their relationship to one another be love —Christian love—then we may anticipate a Christian society.

The answers children receive to their questions convey *attitudes* as well as information. Parents teach vocabulary and with it their own reverence and respect for their neighbors and those of other races and people in distant lands. Children's prejudice or freedom from it results from such informal and unintentional teaching in the home.

Brotherhood begins when one identifies himself with another and gives himself for that other's welfare. The home is a Christian laboratory in which the simple, basic experiments of human relationship prove that God is our Father and the neighbor is our brother.

In the constituent denominations of the National Council are more than 10,000,000 families. National Family Week offers a personal challenge to every reader of the OUTLOOK to make his home a more effective demonstration of the Christian love which characterizes a Christian society. All who plan programs for their churches or communities will find in Family Week and the theme "Brotherhood Begins at Home" a constructive opportunity to deal with the bitterness and dissensions of our world through cultivating Christian family living.

Africa and the Christian Gospel

THIRTY or forty Africans from some ten African areas will be brought to this country for an Assembly on African Affairs, at Springfield, Ohio, June 16-25.

The Africa Committee of the Council's Division of Foreign Missions, sponsor of the conference, expects the 300 delegates to include representatives of industrial, philanthropic, academic, scientific and journalistic groups interested in Africa, representatives of European and African governments, of the United States government and of the United Nations, as well as church representatives invited by mission boards and church representatives from Europe and Africa.

No group so broadly representative, or including so many Africans from so many areas, has met heretofore to consider all Africa south of the Sahara, nor has any multi-national group heretofore directed its attention so specifically to the responsibilities of Christians in the changing racial, economic and political conditions affecting Africans.

Attention will be given to lessons that may be learned from experiences of Eastern and Western Christians in the past generation or so, applicable perhaps to African and Western Christian relations now. The group will consider suggestions which might be submitted to receptive groups of Christians in Africa for further wide and more intensive study of the changing situation in their own areas, and the best Christian response to the needs created by these changes.

The underlying philosophy of the conference is that Africa has a wholeness in its primitive group life—an almost complete union of spiritual, social, economic and political elements, with the spiritual the chief guide of all—which would have great value in its new life if it could be adapted and retained. The people of the East have a large measure of that wholeness also, which is threatened from without. The people of the West have had that wholeness but have almost lost it; two world wars in one generation have been in considerable degree a part of a violent struggle, not yet ended, to recapture it. This assembly is a serious effort by a small group from Africa and the West to find how the Christian Gospel can further help to create and permeate, illumine and guide a true Christian community which welcomes not only all the people but which seeks then helpfully, acceptably and effectively to relate itself to all the life of all the people.

If some further progress is made in this, the benefits will not all be confined to Africa.

Seven-Day-a-Week Christians

A SENSE of humility was strong among the laymen who came to Buffalo to focus on the Christian and his daily work. Humility was stressed in the Conference Message; it pervaded the latter half of the conference; and it lies in the strong imperative which the delegates laid upon themselves and their churches for an early and sustained follow-up. It is a measure of the movement of mind and spirit that rapidly took place. Some delegates had come to the conference groping because of their lack of understanding of what it was about; others had brought assumptions and expectations taken almost bodily from other church meetings. But with a growing grasp of the conference orientation there developed simultaneously a sense of the importance and seriousness of what was at stake for lay people. A new insight and conviction about the life-inclusiveness of Christianity unfolded; and in this light there grew a new seriousness toward the on-the-job decisions which the Christian confronts in earning his livelihood.

In the three sessions of the sixteen occupational

groups, there was at least a beginning of a recognition of the prevailing ignorance, complacency, and superficiality toward many of the assumptions and practices of oneself as a worker and of the occupation in which one works. If the four days together did little more than open doors, the vistas which these open doors revealed seemed full of challenge to any layman who would make his Christianity a down-to-earth reality.

In seeking ways to meet this challenge, all voiced the need for the help which the Christian church has to give. Within its fellowship laymen can gain understanding and resolution to grow in the strength and effectiveness of their Christian commitment in daily work. The conference delegates had found their time together in the occupational groups especially meaningful—meeting separately as doctors, government officials, scientists, lawyers, managers, to cite at random but a few of these groups. This is an experience, it was urged, that laymen can and should be sharing in thousands of communities. Locally, this can best be done on an ecumenical basis with frequent meetings; over larger areas occasional meetings of such groups are within the capacity of the denominations. These vocational groups can help create, as at Buffalo, a living unity of ethical and occupational awareness within each layman. In these groups self- and group-criticism in the light of the imperatives of the Christian faith can take root. They will lead to common understanding and effort in regard to things that need to be done to help lift the moral level of one's own occupation and its contribution to a more Christian social order.

The Source of Church Leadership

THE Protestant church in our land today directs the affairs of some 775 two- and four-year colleges "dedicated to the interpretation of culture in terms of the general truths of the Christian religion." These schools, simply defined as a "group of Christian scholars who come together to share their knowledge with students," are allies of the Church. What do these colleges do for the Church?

To begin with, the Christian college gives the Church the large majority of her leadership. Some twenty years ago Dr. Edward Everett Rall, then president of North Central College in Naperville, Illinois, said: "The Church must maintain colleges and seminaries if it is itself to survive. From college and seminary come the leaders of the Church of the future. Ministers and missionaries, Christian teachers and other leaders are recruited and trained in the Christian college. Statistics show that eight out of every ten preachers come from the church schools."

A secretary of a foreign mission board recently said that, if it "were not for our denominational colleges, our boards of foreign missions would be berefit indeed, not only as to supply of material, but as to the high quality of that supply."

The day is here, however, when we no longer speak of "full time Christian service" and mean by it a minister or a missionary. The Christian college today gives to the Church, people in positions of leadership in the professions, in business, in the world of labor, in government and in the home, who realize that they have a "call" equally with the minister.

Next, the church college helps youth of the Church to acquire intellectual sanctions for their faith. The Church today, more than ever, needs people thus trained. This faith which the college helps to become intellectually respectable is not the narrow shibboleth of sect or group. It is a faith which gives us men and women who have a vision of that order which Jesus called the Kingdom of God, people who are solemnly committed through whatever service they render to make that order a reality.

In the third place, the church-related college gives to the Church men and women of distinction in the field of liberal culture. Today men say that scientific and technical knowledge are the features of our cultural life. It is heartening, therefore, to note the very present trend away from an over-plus of utilitarian electives and a return to the full-rounded discipline and culture of the mind. The Christian college presents to the Church a living union of Christ and culture, unifying the outcomes of the sciences and arts within the science and art of life itself. The college prevents the over-emphasis on the material and economic aspects of education and gives to the Church men and women who have been led to see unique opportunities for service.

Fourthly, the college gives to the Church, people who are stout-hearted in social behavior and moral principle. President Edward A. Fitzpatrick of Mount Mary College in Milwaukee, said that the church-related college in its nature "directs its activities and its influence always to the character of the student; it feels that whatever other service it may render, it should produce an elite who will serve both God and country." Our colleges do not as such add to the tangible products of the state. But they produce the leadership in social behavior which both the Church and the state desperately need. By this means the range of the service which the Church can and must render to the community is vastly increased: the preaching of the Gospel; the reconciliation of the masses; the bringing of peace into industry; the moralization of business; the extirpation of social vice; the purification of politics and the simplification of life.

Lastly, the college gives to the Church men and women who live Christ's law of service. In the spirit of this universal law, the colleges give to the Church men and women of faith who are informed, who have learned the business of living, men and women in whom the springs of personality have been released. The college takes the best raw material the Church can furnish, increases its value many times, and returns it to the Church in a constant and life-giving stream of intelligent faith and trained and consecrated leadership.

As the nation observes Christian College Day, consideration of its youth requires the church to bring to its church-related colleges adequate support. There is no task more important.

The CHURCHES WORKING TOGETHER

Time Capsule Prepared

ONE hundred years from now Los Angeles churchmen will have the unique experience of opening a time capsule buried this year, giving the present status and problems of local churches.

In addition to a record of the number of parishes in the community and their activities, along with church pages from metropolitan newspapers, the capsule will contain a letter addressed "to the ministers of Los Angeles in 2052," written by Dr. Forrest Cleburne Weir, executive secretary of the Church Federation of Los Angeles.

Dr. Weir's message says, in part: "While we labor with minds focused upon our widely spread urban community, we are deeply concerned with the national unrest arising from revelation of corruption in high offices, unethical practices in college sports, a huge national debt, an undeclared war in Korea and a threat of global war with atomic weapons."

The church material, along with records of cultural and industrial achievements of today, is being placed in a steel and concrete vault under downtown Pershing Square.

Citizens Urged to Vote

The Omaha Council of Churches has undertaken a campaign to impress upon every churchgoer in the city that it is his Christian duty to vote.

Each of the council's 73 member churches will appoint a three-man committee to canvass church members and see that they register and vote, both in the primaries and in the November elections.

Mental Health Talks Underway

A series of lectures on mental health, designed to combat the "increasing number of nervous breakdowns," has been inaugurated in Nashua, N. H., under the auspices of the Nashua Federation of Churches.

Dr. Charles Cook, consulting psychologist at Winant House, Concord, N. H., was opening speaker for the series.

New Council Formed

A council of churches has been formally organized in Lincoln, Nebraska, after more than two years of planning. The organization represents 26 local churches and merges three interdenominational groups: the Lincoln Ministerial Association, the Council of Church Women and the Council of Christian Education.

Launch Course on Sex and Marriage

A course on sex and marriage from a Protestant point of view has been started in Toledo, co-sponsored by the Toledo Council of Churches.

The evening course is designed for older high school students and young adults. Although the content and viewpoint is primarily Protestant, the classes are open to young people of all faiths.

Titles of the ten sessions include "The Fundamentals of Christian Marriage," "Marriage Motives and Christian Doctrines," and "Mixed Marriages and Marital Happiness."

Along with the Toledo Council of Churches, co-sponsors of the course are the Toledo Ministerial Association, Mental Hygiene Council, Citizens Committee for Family Life Education and the Council of Parent-Teacher Associations.

Survey Shows Church Gains

A survey made for the Kansas City Council of Churches discloses that Kansas City Protestant churches showed over-all gains of 65 per cent in membership, 28 per cent in Sunday School enrollment and 159 per cent in combined budgets for the period 1940-1950.

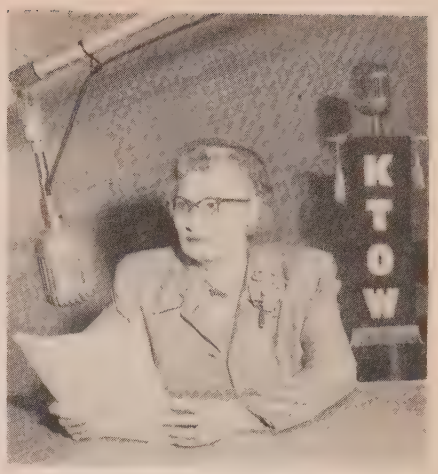
For comparative purposes the survey noted that the population of the Greater Kansas City area increased by 19 per cent over the same ten-year period, and that there had been a significant 91 per cent increase in employment of manufacturing and production workers from 1939-1947.

To accommodate the potential 50,000 new churchgoing families foreseen there in the next several years, 85 Kansas City churches are planning new construction totalling $7,361,100.

TV Show Dramatizes Bible

A puppet show dramatizing Bible stories was telecast in Philadelphia each Saturday during Lent to win children away from "unwholesome" television attractions.

The program was sponsored by the Philadelphia Council of Churches, and written, costumed and presented by an interdenominational Bible study group.



MRS. M. B. GLISMANN

Mrs. M. B. Glismann, of Oklahoma City, is a church woman whose varied activities are those of a person whose main interest in life is serving others.

An officer in the Oklahoma City Council of Churches and a member of a national committee of the National Council's Department of United Church Women, she also teaches an interdenominational Bible class and has recently inaugurated a new weekly radio program, "Religion in the News," (above) which is concerned with events and personalities of the religious world.

The program is sponsored by the Oklahoma City Council of Churches.

Goes to Washington

The appointment of Rev. Joseph Clark Dana as the first permanent director of the United Fellowship of Protestants has been announced by Mr. Thomas A. Rymer, director of the General Commission on Chaplains.

The United Fellowship of Protestants is an interdenominational, co-educational, Christian youth fellowship designed to provide service personnel activities similar to those organized for youth in the churches.

Mr. Dana is pastor of the Lake Nokomis Presbyterian Church, Minneapolis, Minn. After graduation from Carroll College, Waukesha, Wis., and from McCormick Theological Seminary, Chicago, he served as assistant pastor of the First Presbyterian Church, Evanston, Ill., and pastor of Cedar Falls, Ia., Presbyterian Church, before going to Minneapolis. He has been active in church youth work on both local and state levels, and during World War II he served as chaplain in the Navy.

Mr. Dana will be administratively responsible to the General Commission on Chaplains but will have an advisory relationship to the United Christian Youth Movement. His office will be at the headquarters of the Commission, 122 Maryland Avenue, N.E., Washington, D. C.

"There's a Bit of Reporter in Every Preacher"

By Harrison W. Fry

The increased interest in religion in this country is reflected in the attention given to religion in the secular press. There are now 521 *religion editors on daily papers. The "dean" of them all, as far as our records show, is Harrison W. Fry, religious editor of* The Philadelphia Bulletin. *The following article is drawn from* 35 *years of consecutive service as religious editor of the* Bulletin.
—The Editor

THERE are clergy who think that newspaper people secretly have horns and cloven hoofs and there are newspaper people who think that clergy wear wings.

As a mater of fact, there is a bit of preacher in every reporter and a lot of reporter in every preacher.

The newspaper has no commission to carry on the work of the church. Nevertheless, it preaches as it holds a reflection of the community and its interests up to the reader for him to study.

The clergy are of the guild of reporters. The Gospels are good news and the clergy are reporters of a good story, old, yet ever new. The best known story is the story of the birth of a Babe, written by an amateur, St. Luke.

The secular press prints stories of war and plans for peace, of crime and how to stop crime.

What about the Bible? An indelible mark of its authenticity is the fact that in it man through the ages is reflected so truly with the evolution of his spiritual growth.

So it seems that it is time for the press and the pulpit to get closer together. It has been one of the rewards of my 35 years as religious editor of *The Philadelphia Bulletin* to see great gains made in this direction.

The church and the press, each in their own field and jointly, deal with life.

The pulpit and the press are great powers of communication. The pulpit can keep its eyes too much on opinions of the board of trustees and treasurer. The press can keep its eyes too much on its public's demands for entertainment and the golden clink of large circulation.

It is an oft-proven fact that either pulpit or press without sincerity cannot long survive. The people *do* rule. Sometimes it seems they move too slowly, but sincerity still has an audience down at the grass-roots.

It is not my assignment from the respected editors of the National Council Outlook to attempt a short course on religious journalism. But may I affirm with the conviction of 35 years' service to the church and my community that we should get to understand each other better?

One of the most heartening facts that have evolved in the perspective of my years as religious editor has been the increasing use by the church of the talents of consecrated newspaper people.

Many of the major denominations and the National Council of Churches now have trained newspaper people on their staffs. They believe in the Church. They have an enthusiasm for the institution they represent and that animates their contact with the secular press. They are understanding Christian brothers who know the techniques and limitations and problems of the press. They do not act as intercessors with the hierarchy but as humble messengers who make available for deadlines the great leaders of the Christian church.

Newspaper people cannot give great money gifts to your church but they have a talent which, if used and welcomed, can be potent. It is a talent that will be given unselfishly and must be used unselfishly—for the great over-all mission of the church and not just the mere aggrandizement of a pastor.

Religion today has won a larger place in the news coverage of the secular press. It is now up to the clergy to use this more receptive attitude that I sense generally in the national scene.

At the important national gatherings of the various church groups we now find a much greater representation of the press.

Today there seems to be a greater interest among the clergy of all denominations in the common tasks rather than so many appeals for space to boost individual parish interests.

The religious news assignment is today in a greater degree a permanent assignment rather than a floating one to

(*Continued on page* 21)

The "dean" of religion editors of the secular press at his desk.

GENERAL BOARD MEETS

(*Continued from page* 15)

combatting the evil, and for church upport of such measures as:

1) Government action aimed at dry-ng up the sources of narcotics supply;

2) Establishment of treatment centers or the classification, segregation and pecial care of addicts;

3) An educational program to reach oung people, pastors, teachers and com-munity leaders.

The Board also asked "thoughtful and rayerful attention" to the report is-ued by the North American Lay Con-erence on the Christian and His Daily Work held in Buffalo in February. The onference is described elsewhere in this ssue.

Action on a document on The Churches and Segregation was postponed ntil the Board's next meeting, in Chicago, June 11, to allow more time or study. The 3,500-word statement on acial discrimination is a revision of a document approved by the Federal Council of Churches in 1946.

The General Board also adopted a recommendation from the special committee it authorized last November to study procedures for dealing with statements involving technical problems.

The suggested procedure, adopted on a trial basis until the next General Assembly, makes a distinction between "pronouncements" and "studies and analyses." A pronouncement or statement which outlines policies for the Council, can be made only by the General Board. "Studies and analyses," designed to help church members understand issues on which there may not yet be general agreement in the churches, may be made by a division or other major unit under the following procedure:

1) The General Board is to be informed of any studies which a division or other major unit proposes to undertake, which "involve difficult technical aspects as well as moral judgments and which are for the purpose of guiding study and discussion to assist the membership of the churches to arrive at as much of a common mind as possible;"

2) The president of the Council is to appoint a five-to-nine member Committee of Reference to which such studies, when completed, shall be submitted for decision whether the manuscript may be issued by the division concerned or whether it contains the kind of material which requires approval of the General Board.

CHRISTIAN FOUNDATIONS FOR COLLEGE TEACHING

A Special Program for

College and University Teachers
in Fields other than Religion

in the Regular Summer Session of

Union Theological Seminary and
Columbia University, New York City

July 7-25, 1952

THE PURPOSE

To assist college teachers to rethink their personal Christian faith and the bearing of that faith upon their work.

THE PLAN

The study program will consist of two main parts:

1. Courses in "Basic Christian Beliefs", "The Bible as a Resource for the Teacher", Christian Ethics, Personal Counselling, etc., taught by members of the Faculty of Union Seminary or other institutions, who have a special familiarity with the needs and problems of the college and university teacher.
2. A seminar in "The Problems and Possibilities of Christian College Teaching", to correlate the above material with the actual needs and requirements of teaching in the various curricular fields.

THE FACULTY

Professor George F. Thomas, Chairman, Department of Religion, Princeton University, and Dean of this Program; Professor Robert L. Calhoun, Yale Divinity School; Dean Mary Ely Lyman, Union Theological Seminary; Professor John C. Bennett, Union Theological Seminary; and others.

A limited number of
DANFORTH SUMMER TEACHER SCHOLARSHIPS to cover tuition, room and meals, are available.

For information, applications for enrollment and scholarships, apply to:

THE DIRECTOR OF SUMMER COURSES
UNION THEOLOGICAL SEMINARY
3041 Broadway
New York 27, New York

* * *

Simultaneous Parallel Program on
CHRISTIAN FOUNDATIONS FOR SCHOOL TEACHING
Enrollment by invitation only.

"A Bit of Reporter"

(*Continued from page* 20)

be given to someone of the staff who is not busy at the moment. The press recognizes that it must assign men and women who have a sympathetic interest in religion and are accepted by the church and its leaders.

A finer *rapport* has been developed between the church and the press in these past 35 years. Instead of the two standing off at a distance and criticizing each other, there has come about a better understanding of a common service to be performed.

There was a time when important religious conclaves were covered by waiting outside closed doors, and then not always were there official statements.

Today the church generally says "Come in and meet with us. We trust you to get the proper sense of proportion, to detect the man who speaks the true message of the gatherings and the man who speaks merely to the galleries." It is a healthy environment in which to work.

Do you know the editor in your town? Do you know the reporters? Get acquainted with them.

BLIND CHILDREN NEED YOUR HELP

War is a terrible thing for blind and homeless children, especially for those in the only Christian School for the blind in South Korea at Taegu which dissolved before its terror.

The principal under sentence of death by the Communists was spared to care for the blind and deaf boys and girls he had rescued "from beggary or worse". He gathered the children again in a tent at first, and now has 99 under his care with 75 more waiting for help until funds are available. In the name of Jesus Christ we must help these children to a more abundant life.

Help for these needy boys and girls in Korea is only *one* of the many services which the John Milton Society, representing the churches of the United States and Canada seeks to render to the blind at home and around the world.

YOU CAN HELP
YOUR GIFT CAN STRENGTHEN
THIS GREAT MINISTRY TO THE
BLIND OF THE WORLD

John Milton Society for the Blind
156 Fifth Avenue, New York 10, N. Y.

In gratitude for my sight, I gladly enclose $..... to be used in your World Mission to the Blind.

Name.....

Address.....

.....NO

Community-Wide Observance of Good Friday

NO ONE knows for certain whether the ancient term "Good Friday" began as God's Friday or whether the adjective was always "Good," as a description of the day on which our salvation was purchased. The importance of Good Friday in the lives of Christians is reflected in the growth of community-wide observances, many of them sponsored by councils of churches.

In the nation's capital, for example, in 1941 only 35 Protestant and Roman Catholic churches held services on Good Friday. Ten years later, there were more than 80 three-hour services in the metropolitan area. Worshippers were forced to queue up in the streets to gain admission to downtown churches.

Actually, Washington is far down the list of major cities to establish this kind of cooperation. San Francisco church leaders organized the first Joint Committee for the Reverent Observance of Good Friday in 1914. By 1945, 30,000 places of business agreed to close down completely from noon until three on Good Friday, including such "hard-to-gets" as racetracks, theaters and bars. For those who could not conveniently get to a church, or those who had no church, services were held in the huge Civic Auditorium.

Toledo ranks second in point of time (1921), and a year later Indianapolis leaders organized. Duluth is in its 29th year, followed by Philadelphia in its 24th. Dozens of other cities have followed suit.

Philadelphia's program is probably the most energetic of all. The committee persuaded managers of large office buildings to leave lights burning after hours in the form of gigantic crosses. In 1950, more than 50 downtown buildings were lighted throughout Holy Week and 50 large white banners with purple crosses flew from hotels and department stores. In the center of the City Hall plaza a white wooden cross was spotlighted. More than 20,000 posters announcing three-hour closings were distributed to businessmen, including managers of all chain stores and motion picture theaters. Spot announcements were made over the radio for four days, urging listeners to attend services. On Good Friday itself, the Philadelphia Council of Churches presented a three-hour television service from Tabernacle Lutheran Church, in which seven prominent ministers participated. The large costs of such a program have ordinarily been more than met by contributions from the public.

Free bus rides for churchgoers during Lent, poster contests in high school art departments, and 25 strategically placed billboards are among the methods used in Buffalo.

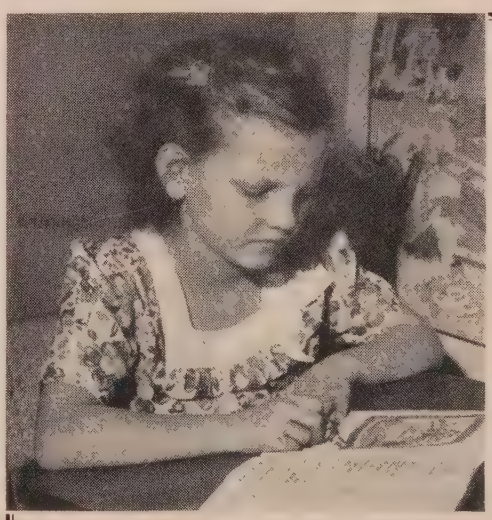
Fourteen states have already adopted legislation making Good Friday a legal holiday. The New York State Council of Churches has opposed such legislation on the ground of discrimination against minority groups. It does, however, favor having all mayors proclaim a three-hour period of prayer.

Prison Chaplains Recognized

Ministry to the inmates of the nation's federal prisons does not go wholly unnoticed.

Rev. Paul L. Tilden, associate executive secretary of the Department of Pastoral Services, has received a plaque from Rev. Henry H. Cassler of Chillicothe, O., advisory chaplain for the Federal Bureau of Prisons. Standing out in bold relief on the plaque are the words: "Verily, I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The National Council's Department of Pastoral Services recruits and nominates for appointment the Protestant chaplains for U. S. federal penal and correctional institutions.



NO SCARS FOR BLANCA

When you see a pretty little face like Blanca's, just imagine what the ravages of leprosy might have done to it!

But the scars of this terrible disease will never mar her beauty, even though her parents are leprosy patients.

For Blanca lives in one of the homes for healthy children supported by American Leprosy Missions throughout the world.

There, safe from the danger of contagion, she has a happy Christian childhood, studying, working, playing.

But there are thousands of endangered children still denied refuge because of the tragic lack of facilities.

Will you, at this season of Christ's resurrection, give them, too, a chance to grow up without the scars of leprosy?

AMERICAN LEPROSY MISSIONS, 156 Fifth Ave., New York 10, N.Y. File 6-A

Dear Friends: I enclose my Easter gift of $..... to save a child from leprosy.

Name.....

Street.....City.....State.....

Books Received

PRINCIPLES OF PERSONALITY BUILDING FOR CHRISTIAN PARENTS, *C. B. Eavey*, Zondervan Publishing House, Grand Rapids, Mich. $3.75

THIS IS OUR DESTINY, *William P. Heyne*, Christopher Publishing House, Boston, Mass. 3.00

HIDDEN SPLENDOUR, *Margaret Irwin*, Christopher Publishing House, Boston, Mass. 2.25

GUIDE TO THE CHRISTIAN FAITH, *William A. Spurrier*, Charles Scribner's Sons, New York, N. Y. 2.50

CHRIST UNCONQUERED, *Arthur Little, S. J.*, Prentice-Hall, Inc., New York, N. Y. 4.50

NATURAL SCIENCE AND THE SPIRITUAL LIFE, *John Baillie*, Charles Scribner's Sons, New York, N. Y. 1.75

MR. BRADFORD GETS AROUND, *Harding W. Gaylord*, Muhlenberg Press, Philadelphia, Pa. 1.25

HOW TO HELP AN ALCOHOLIC, *Clifford J. Earle*, Westminster Press, Philadelphia, Pa. 1.50

A CATHOLIC SPEAKS HIS MIND ON AMERICA'S RELIGIOUS CONFLICT, *Thomas Sugrue*, Harper & Bros., New York, N. Y. 1.00

THE PENNINGTONS, *Basil Partridge*, Westminster Press, Philadelphia, Pa. 3.00

THE POCKET WILLIAM LAW, *Arthur W. Hopkinson*, editor, Westminster Press, Philadelphia, Pa. 2.00

LEADERSHIP EDUCATION IN A LOCAL CHURCH, *Price H. Gwynn, Jr.*, Westminster Press, Philadelphia, Pa. 2.75

CHRIST IN THE GOSPELS, *Henry M. Battenhouse*, Ronald Press Co., New York, N. Y. 4.00

THE LAW IN THE PRAYER, *J. Campbell Jeffries*, Exposition Press, New York, N. Y. 2.00

THE TENTMAKER, *Julius Berstl*, Rinehart & Co., Inc., New York, N. Y. 3.50

RIDE THE WILD HORSES, *J. Wallace Hamilton*, Fleming H. Revell, Co., Westwood, N. J. 2.50

THE LIFE OF CHRIST, *H. A. Guy*, The Macmillan Co., New York, N. Y. 1.50

THE BIBLE STORY FOR BOYS AND GIRLS—OLD TESTAMENT, *Walter Russell Bowie*, Abingdon-Cokesbury Press, Nashville, Tenn. 3.50

READINGS IN COUNSELING, *Karl P. Zerfoss*, editor, Association Press, New York, N. Y. 6.00

THE STUMBLING BLOCK, *François Mauriac*, Philosophical Library New York, N. Y. 2.75

HOW TO GET RICH IN WASHINGTON, *Blair Bolles*, W. W. Norton & Co., Inc., New York, N. Y. 3.75

PSALMS FOR DAILY NEEDS, *Raymond Calkins*, editor, Austin-Phelps, Inc., New York, N. Y. 2.50

PROFESSIONAL PERSPECTIVE, *Clement A. Duran*, editor, Association Press, New York, N. Y. 4.00

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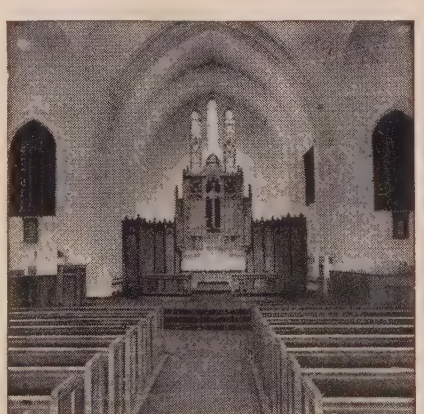

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Interdenominational Calendar

(In order to save space, meetings of National Council units are listed separately.)

National Council of Churches

Commission on Emergency Services, Washington, D. C., April 1
Joint Department of Stewardship and Benevolence, Board of Managers, Buck Hill Falls, Pa., April 2-4
Department of the Urban Church, Committee on Management, New York, N. Y., April 14
Division of Home Missions, Executive Board, New York, N. Y., April 15
Board of Christian Education and Publication, Philadelphia, Pa., April 16, 17
The Methodist Church, General Conference, Los Angeles, Calif., April 23
Department of Church and Economic Life, General Committee, New York, N. Y., April 25, 26
Broadcasting and Film Commission, Executive Committee, New York, N. Y., April 29
United Church Women, Board of Managers, Green Lake, Wis., May 11-16
Department of Research and Survey, Executive Committee, New York, N. Y., May 23
Department of Social Welfare, Church Conference of Social Work, Chicago, Ill., May 27-29
Division of Foreign Missions, Executive Committee, New York, N. Y., June 5, 6
General Board, Chicago, Ill., June 11
Staff Retreat, Lake Geneva, Wis., June 12-16
Association of Council Secretaries, Lake Geneva, Wis., June 16-21
North American Assembly on African Affairs, Springfield, O., June 16-25
National Fellowship of Indian Workers, Green Lake, Wis., June 30-July 5

Other Meetings

Associated Church Press, Washington, D. C., April 16-18
National Religious Publicity Council, New York, N. Y., Aprl 24, 25
African Methodist Episcopal Zion Church, General Conference, Brooklyn, N. Y., May 7-21
American Bible Society, Annual Meeting, New York, N. Y., May 8
International Convention of Disciples of Christ, Chicago, Ill., May 19-23
American Baptist Convention, Chicago, Ill., May 19-23
Presbyterian Church in U.S.A., General Assembly, New York, N. Y., May 22-28
United Presbyterian Church of North America, Albany, Ore., May 30-June 4
Reformed Church in America, General Synod, Buck Hills Falls, Pa., June 5-11

The Professors Go to School

College and university faculties, as well as students, are coming to be the concern of the University Christian Mission, says James L. Stoner, the director.

DR. SITTLER

The first "faculty consultation" was held March 9 at Syracuse University under the leadership of Dr. Joseph L. Sittler. Dr. Sittler is associate professor of systematic theology at the Chicago Lutheran Theological Seminary.

The question under consideration was: "What is the responsibility of the University and the Faculty—as distinct from the Church and Synagogue—in developing religious interests among students?"

Of the 900 faculty members at Syracuse, a total of 410 attended the three-day sessions of the consultation. Dr. Sitler spoke on "Our Culture Pie—With One Slice Missing" and "Contemporary Threats to Education and Religion."

On the final day of the consultation 65 professors and administrators spent six hours together discussing the importance of theology in the life and teaching at Syracuse University.

The next three faculty consultations will be held at Oklahoma A and M College, University of Illinois and Colgate University.

Chairman of the University Christian Mission is Dr. Arthur L. Kinsolving.

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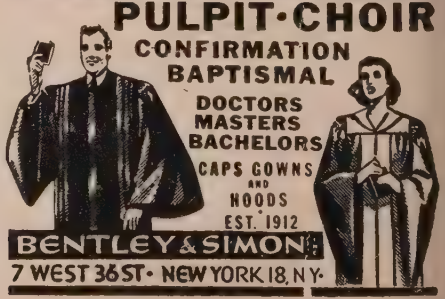

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Pamphlets for Your Library

The following five pamphlets are available from the New York office of the National Council, 297 Fourth Avenue, New York 10, N. Y.:

Comity—An Old Idea with a New Meaning, Department of Field Administration. A program of church cooperation to provide an efficient and inclusive pattern of religious service in every community. 6 pp., illustrated, 5 cents a copy.

Goodwill on Wheels by Louisa R. Shotwell, Division of Home Missions. The new "Harvester," a roomy station wagon, brings to migrant camps movies, a record player, a first-aid kit, sports equipment and a portable organ and folding altar. Reprinted from the *National Grange Monthly*. Free.

New Trails for Old by G.E.E. Lindquist. Division of Home Missions. A new manual for mission workers among the Indians. 80 pp., photographic inserts, handsome cover. 85 cents.

Stewardship Facts—1952-53, edited by Harl Russell and Ruth Elliott, Joint Department of Stewardship and Benevolence. Collected pronouncements on stewardship. 64 pp., illustrated, 30 cents.

A Series of Seven Studies on Pentecost by Halford E. Luccock of Yale Divinity School, for the 50 days from Easter to Pentecost, April 13—June 1. Department of Evangelism. 15 cents each.

Easter to Pentecost Program with suggestions for local churches for the 50 days from Easter to Pentecost. Department of Evangelism. 6 cents each.

The following publications are available from the Chicago office, 79 East Adams Street, Chicago 3, Ill.:

Books—1952 for Children and Leaders, Division of Christian Education annotated book catalog grouped by subject matter, suggested age level given for children's books. 25 cents.

Children and Records, Division of Christian Education, Bibliography of records for children, 21 pp., 25 cents.

Using Records with Young Children by Rosemary K. Roorbach, Division of Christian Education. Procedure for interesting young children in record music, with graded bibliography of records. 5 cents.

Follow Through, Division of Christian Education. Seven ways to follow through with vacation church schools. 4 pp., 3 cents.

Invest Your Summer—1952, edited by Jean E. Alexander and Ruth Jacobson, Commission on Youth Service Projects, Catalog of service opportunities, including location of work camps, caravans, etc. 32 pp., 15 cents.

Weekday Religious Education at the High School Level by Lois V. McClure, Division of Christian Education. Digest of extent and scope of Protestant religious education in high schools, problems to be met, and recommendations. 23 pp., 60 cents.

IN KOREA—

the boy who can't stop crying

Kang Suk's widowed mother, sitting on her doorway step, called him. Playing across the road from her, he pretended not to hear. He loved his mother but he did not want to stop playing. When she called again, he started toward her. And then it happened—a roar, thunder in his ears, the earth shook and he fell. When he got to his feet again and looked, his mother was gone, his home was gone. There was only smoke and burning debris. Calling, "mother," he stumbled toward her but young as he was, he knew she was in the flames and he could not reach her.

Kang Suk's experiences from then on were much the same as thousands of other children. There was the trudging for mile after mile with the other refugees, all hungry, too. As he grew weaker, he stumbled more and more. But he kept walking and stumbling and—crying. Finally he was picked up by Operation Kiddie Car and flown with other dirty, ragged, vermin-infested boys and girls to a Christian Children's Fund orphanage on Cheju Island. His teachers, the other children, even food does not interest him much. He seems to want to be alone and he stands by himself and crys. When he is spoken to, he only repeats, "I did not come when my mother called me and now she will not call me anymore."

How much tact, patience and love will it take to cause him to stop crying? And what of the other thousands like him, who lost home and parents and have not been admitted to an orphanage and still are homeless orphans, wandering and starving and freezing in the snow? Such children can be "adopted" by individuals and groups at ten dollars a month. The child will be cared for in a CCF orphanage-school. You will receive the child's name, address, picture and information about the child. You can correspond with the child. You are not obligated to continue the "adoption" beyond a year, unless you should wish to do so. Gifts of any amount are very gratefully accepted.

CCF assists children in 26 orphanages in Korea and children may also be adopted, at the same cost, in CCF orphanage-schools in Brazil, Burma, Finland, Free China, India, Indonesia, Italy, Japan, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

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By Ronald Bridges

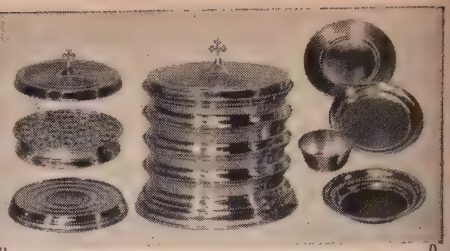
LOOKING *and* LISTENING

Last year I was in the Fifth Avenue "Easter Parade" for the first time in my life, and it's an experience I don't intend to repeat. It is a vulgar business of shoving and gawking and foolish interviews over radio and TV. Jack Berch, whose program has often carried National Council goodwill items, has discovered that the original Easter parade was a planned dispersal to hospitals and orphanages on errands of kindness and mercy after Easter services. He is using his daily program these days to build up sentiment for a return to this old and honorable practice. It seems to me a worthy project.

A survey of local station attitudes on religious programs brings to light some sharp comments on present religious programs. Here are some quotes:

"Many ministers come in and talk with me and do so in a way that is most refreshing. They sound like folks with whom you might like to go fishing, hunting, or just to sit around and talk with. BUT—when they get in their pulpits they go sepulchral! Why?" . . . "Probably the biggest gripe I have is that too many religious groups feel that the importance of their message makes it unnecessary to give any thought to production—that the very importance of what they have to say will win an audience. A little more care in the presentation of the message in an attractive package would make stations more ready to carry religious shows." . . . "Generally, we find the quality of religious programs, in content and production, below the average level of other programs at this station. It is our personal belief that religious programs should offer only the best in talent and production." . . . "It seems to boil down to actual radio experience and its value in planning and execution of the series. Some of the best work in religious programming I have seen has been done by laymen!" . . . "Generally speaking, local ministers don't devote enough time to improving their radio technique."

The number of ! ! ! 's employed in these comments indicates the feeling back of them.



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BOOKS

iving without Hate

By Alfred J. Marrow, Harper and rothers, New York, $3.00.

Human relations are a constant con-ern of people who lead and participate n groups, and any book which attempts o deal with these relationships con-tructively is always welcome.

Alfred J. Marrow, who is a business han, scholar, teacher and civic leader, ives an excellent presentation of sci-ntific aproaches to human relations. He ably makes a case that good inten-ions in human relations, without sci-ntific methods, are inadequate. There s an admirable discussion of food prej-dice which includes a presentation of he findings of research by Professor urt Lewin into the methods of chang-ng family food habits. Of three methods -the lecture method, the individual in-truction method and the group decision ethod—the last was most effective. Mr. Marrow says that "the group decision rocedure changes individuals more asily because individuals fear to diverge oo much' from their group standards."

Following chapters on employer prej-dice, customer prejudice, and the roots f prejudice, three chapters are devoted o the relationship of the individual to is group. A significant conclusion is that the healthy relation of an individual o his group is that of belongingness. . It imparts strength and wholesome-ess, while lack of it, manifested in self-loubt and self-hatred, breeds insecurity."

There are chapters which present case udies as a basis for discussing human elations problems in connection with ousing, neighborhood gangs, "victims f rejection and segregation," "changing onflict to cooperation on the job," and ow law affects prejudice.

The discussion of how law can affect prejudice is provocative. Dr. Marrow points out that "It is possible to conclude that the New York F.E.P.C. Law has fallen short of realizing the hopes of its sponsors. Yet it does mark one more step toward the removal of the environmental supports which the prejudiced lean on in order to defend their attitudes." Also, there is a positive affirmation that "legislation, reinforced by a broad program of community education and action, can be effective."

There are chapters on community education and action, including self-surveys as barometers for discovering bias, training for leadership, the handling of bigots and the training of others to handle bigots.

Among the conclusions which the book sets forth are "prejudice and facts do not agree"; "facts alone are not enough"; "action research must focus on groups" and "people must help themselves."

The book is stimulating and challenging because it not only presents the facts and discusses the problems, but also ably delineates methods of dealing with the problems of human relations which confront the average group and community.

—J. Oscar Lee

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S.O.S.: The Meaning of Our Crisis

By Pitirim A. Sorokin, Beacon Press, Boston, Mass., $2.50.

Taking as his guides the masterly styles of Erasmus and Carlyle, Professor Sorokin, professor of sociology at Harvard, here continues his diagnoses of our times. The "total spectrum is still somber and threatening, but it is not hopeless."

He thinks that "if mankind does not destroy itself in the next few decades, the disintegration of sensate culture will be completed and a creative reintegration will emerge. In this way the crisis of our age will be ended, and a new creative era will open up in the life of humanity."

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(*Continued on page* 28)

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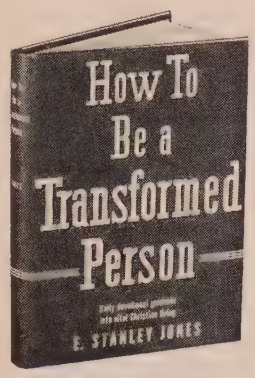

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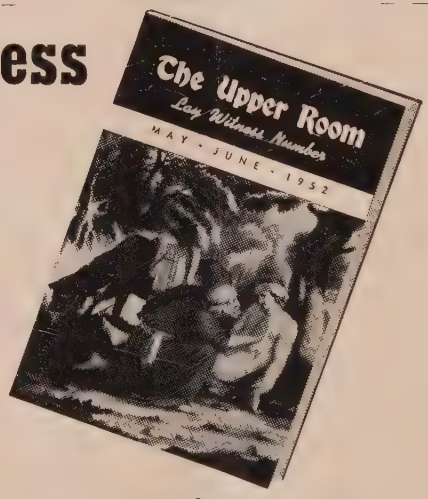

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BOOKS

(*Continued from page 27*)

totalitarianism spreads and menaces. In every country, Man the Destroyer has his Committees on Subversive Activities, exterminating all the suspicious nonconformists. The Destroyer is cunning and mighty, and at times appears to be omniscient and omnipotent.

In the midst of this great upheaval, Professor Sorokin sees growing minorities upholding the values of the saints and sages of mankind. Severe illness may result in growth. Sorokin cites many examples. In the midst of our darkness are those who live "to the greater glory of God and the noblest happiness of man."

"The medicine against Communism and totalitarianism," says Professor Sorokin in one stroke, is "peace and lack of emergency." But he makes few references to the ways and means of attaining peace, and does not give specific prescriptions for the great illnesses described.

—BENSON Y. LANDIS

The Modern Rival of the Christian Faith

BY GEORGIA HARKNESS, Abingdon-Cokesbury Press, Nashville, Tenn., $2.75.

Secularism, as Dr. Harkness pictures it, is "the organization of life as if God did not exist." Ours, she thinks, is the most secular age since Constantine,—which makes her book one of great timeliness. It is secularism, not other religions like Buddhism or Islam, which she sees as the most formidable rival of Christianity. She surveys the most conspicuous manifestations of the secular attitude. One of them is scientific humanism, i.e., the point of view which regards science as offering the one and only significant approach to life. Another is "democracy" in its superficial forms. Another is nationalism. Still another is racism. Capitalism, it is suggested, is often regarded as above all moral criticism and in so far as this is the case, it, too, becomes a form of absorption in the secular spirit."

Dr. Harkness pleads forcefully for a deeper understanding of the Christian message and makes an important contribution thereto, as well as to the effort to work out its implications for our social, economic and political life.

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(Continued)

The Return to Morality

By Charles W. Tobey, Doubleday & Co., New York, $2.00.

Senator Tobey of New Hampshire is a man acquainted with hymn-sings in country churches and, at such times as he can spend in his home state, he talks with a great many of the church people.

This book bears the sub-title, "The Need for a Revival of Spiritual Values." The senator was a member of the Kefauver team whose investigation of the relation of organized crime to government shocked many of the uninitiated but revealed little new to experienced observers of American life.

Senator Tobey draws his indictment well, and then turns indignant preacher. Some of his best illustrations are drawn from the fine neighborhood life of his state.

"But solution there is none, save in the rule of Christ alone." Tobey thus quoted Whittier before a great television audience in the course of the investigation, and he does so again in this book.

Ultimate success in the battle against crime, said the Senate Committee, "depends on the uplifting of standards of public and private morality, a rededication to basic spiritual values. . . ."

Mr. Tobey thinks "there is evidence that church groups are awakening to their responsibilities and their opportunities." Most of all, he pleads for personal responsibility and devotion.

—Benson Y. Landis

Christus Victor

By Gustaf Aulen, The Macmillan Co., New York, $2.50.

Everyone interested in theology will be delighted to know that the Macmillan Co. has published an American edition of *Christus Victor,* an historical study of the three main types of the idea of atonement by Gustaf Aulen, professor of systematic theology at the University of Lund. The English edition of this book, translated by A. G. Herbert, which came out in 1931, was so well received on both sides of the Atlantic that a new American edition was called for.

Gustaf Aulen, together with Anders Nygren, made a magnificent contribution to the theological thought of our generation. It is significant that Sweden and Switzerland, the least among the nations of Europe, have produced four of the outstanding contemporary theologians.

Dr. Aulen describes three types of thought on the atonement: the classic type which is stated by the Apostle Paul; the Latin type, of which Anselm is characteristic, and the subjective type, of which Schleiermacher is the example. Dr. Aulen, of course, believes that Luther is representative of the classic type and is glad to note, in our time, many return to the classic doctrine of the atonement.

Christus Victor is an example of theological writing at its best.

—T. K. Thompson

American Jewish Year Book—1951

Edited by Morris Fine and Jacob Sloan, American Jewish Committee, New York, and Jewish Publication Society of America, Philadelphia, $4.00.

The 52nd volume of the American Jewish Year Book is a veritable mine of information about Jewish life.

In the section on socio-economic factors of Jewish life one finds excellent presentations on the changes in Jewish population in the United States for 1949 and 1950, and in the population estimates in U. S. communities. Under civic and political facts are discussions on civil liberties, employment, education, housing, public accommodations and the

(Continued on page 30)

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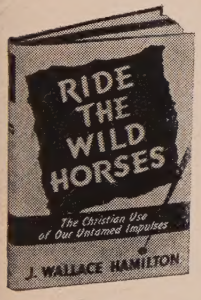

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BOOKS

(*Continued from page 29*)

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This is an invaluable reference work for those engaged in intergroup and intercultural relations.

—J. Oscar Lee

Rufus Jones Speaks to Our Time

Edited by Harry Emerson Fosdick, The Macmillan Co., New York, $4.00.

Dr. Fosdick is an enthusiast about Rufus Jones and in the introduction offers a biographical sketch full of discerning appreciation. His main service, however, lies in his having read every word that Rufus Jones wrote and then having carefully selected those parts which give the Quaker's permanent message to the world. As Dr. Fosdick points out, Rufus Jones' books had a "timeless" quality, due to his mystical spirit and philosophical outlook. He dealt with ultimates and universals, and with such clarity of insight that his writings are of enduring significance.

Dr. Fosdick has exercised rare skill in organizing the selections from Dr. Jones' writings under a dozen different heads. These include "Where is God?", "How Does God Reveal Himself?", "What Is Vital Religion?", "What Does Prayer Mean?", "Why Believe in Immortality?" In 300 pages we find the quintessence of the more than 50 books which Rufus Jones wrote during his lifetime.

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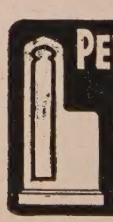

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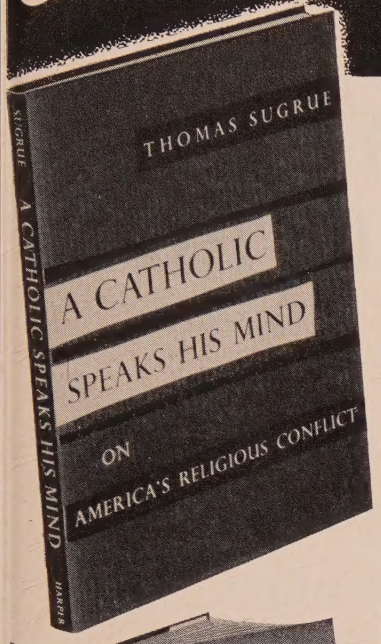

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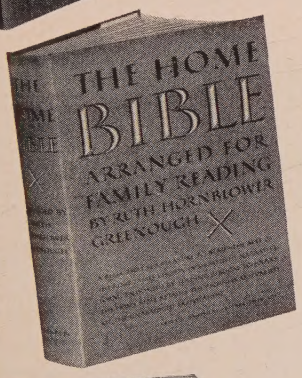

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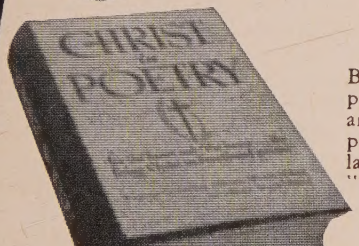

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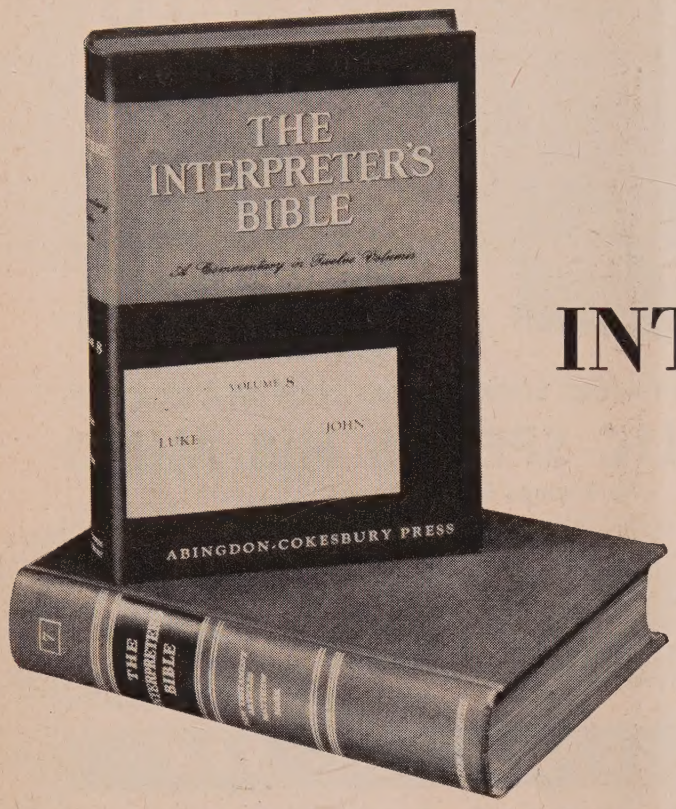

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